Fr. Wrangham 1814.

Verus Christianus,

Or DIRECTIONS

For Private

DEVOTIONS,

And Retirements.

Dedicated to the

Most Reverend Father in God

GILBERT

Ld Arch Bishop of *Canterbury*,

Primate *&c.*

By *DAVID STOKES*, D. D.
and Fellow of *Eaton Colledge*.

Ἔχε κρυπτὰς πρόσοδους. St. *Basil. de abdic. rerũ.*

To which is added by the same Authour an APPENDIX, Containing in it some private Devotions of the late Learned Bishop *Andrewes* never before extant.

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The Preface,

With some prævious Advice to the true-Christian Reader.

A *True Christian doth not intend* to serve his own turn of Christ, (servirsi de Christo, as the Italians say) *but is His true, faithfull, humble, and hearty servant, to his power, & (to make him the more able to be so) He admits of good Helps, and Advice, and till he hath gotten the habit of Devotion, he is not unwilling to, be made* devout by the book (*as we use to speak.*)

He cannot but think, that service a hard task at the first. For true Christianity, is the conformity of our selves to Christ, and an undertaking to fight under Christ's Banner, against Sin, the World, and the Devil, and so continuing Christs faithful Soldiers, and servants to our lives end. This we undertook in our Baptism, at our Initiation and Admission into the Church Militant. καὶ τὶς πρὸς ταῦτα--- *Yet, who settles himself seriously and quietly about it? (though upon that depends Eternity.) Who makes the holy Scripture his cheif Oracle, and daily Counsellour, in that point? taking-in other Helps (as they offer them selves) till*

till our Lord Jesus Christ, by His own glorious Epiphany takes him off, and disposeth of him, according to his blessed will, and pleasure. But this end of all things is at hand. It's high time, to serve Christ indeed: and in this practice of Christianity, we may well make use of others labours and devotions. But let us withall, be ready to second all their good thoughts and Memorandum's *by our own fervent prayers, and such like endeavours, for the little time of our short life, and Christian warfare. So shall we end in Rest, and Glory, and Immortality, having lived the life, and died the death of such true Christians. In order to that,*

1. *Let our sorrow for our sinnes and our combates with our future Infirmities keep some Analogy with our former offences.*

2. *Let not us misapply our sorrow to any of those troubles that may cause death, but spend all our sorrow upon our sinnes in a true* Repentance. *And let us not allay or charm any stormes that arise from sin by speculations of the Book of Life, or other mysteries, that exceed our capacity, but by an Oracle within us (the answer, or stipulation of a good conscience, that saies* Amen, *to the better performance of God's Will hereafter) which being well done, the trouble of the soul will be accepted, as a welcome sacrifice,*

3. *Let our purged, and sanctified Hearts be the more pliale to obey God hereafter, and more open to receive his holy Graces, and more dilated in giving Praise and Thanks to God for them.*

4.

4. *Let us, while we walk ſtill upon Nets, and Snares, be the more wary, and attent to our Chriſtian duty, keeping our Tinder from dangerous Sparks, and our Matches from Fire.*

5. *Let us employ our Anger in chiding our ſinnes, and our Fear in keeping Centinel, that they may creep into our hearts no more.*

6 *Let the notice of Gods threats againſt ſinners, make us ſcorn the allurements, and temptations of ſin hereafter.*

7. *Let our Good-Fellowſhip ſpend it ſelf moſt in the entertaining, and cheriſhing of good thoughts and reſolutions, that they may grow up the faſter into divine Comforts.*

8. *Let our zealous oppoſing of bad thoughts, be like the bruiſing of the Cockatrice Egges in the ſhell, and daſhing thoſe children of* Idom *againſt the ſtons. If that will not ſerve, let us bring a counterpoiſe, a Meditation of Death, and Hell, that may roughly turn them out.*

9. *Let us, if we meet with troops of ſorrow, not look upon them, but upon Him, that is the Lord of Hoſtes, and can turn all our ſorrowes into joyes, as eaſily as he turned Water into Wine.*

10. *Let us, give a ſerious check (with ſome authority) to thoſe Idle devices, that are hatched by a luxurious fancy, and ſpend the animal ſpirits upon mere toyes.*

11. *Let us not forget that all things are tranſient, as we our ſelves are, our bodies being like houſes of clay, or Earthen Veſſels, quickly broken and become of no uſe: therefore let us haſten to be ſetled in Religious duties.* 12.

12. *Let us contract, and correct our buiſieſt worldly thoughts, and never ſhow them much welcome, but in their due time.*

13. *Let our care of this world (like ſtubble and ſtraw) be burned with the fire of divine love, and the zeal of God's Honour.*

14. *Let ſome private Humiliation, be uſed upon our bodies, if not a kind of buffetting (in* St. Paul's *way) yet ſome other way of puniſhing them, that God may ſhew the more Mercy, and Pittie to our Souls.*

15. *Let us, inſtead of Idle Viſites, and fruitleſs diſcourſes with others, be often retired to a Parly with our own Souls, in a Soliloquie, and viſitation of them, which are the richeſt Jewels in the world, and for which cheifly our Saviour laid down his pretious blood.*

16. *Let our ardent deſire of Heavenly things confound our love of Earthly; For a little* viaticum *will ſerve a ſhort life, and a little is more then God owes us. But, A little of God's favour is of more value then much wealth and proſperity. He can make us amends, where it will be moſt welcome* (i. e.) *Where many that are laſt, ſhall be firſt, and the firſt laſt.*

17. *Let us look narrowly even to our Meditations of Divine comforts (the good aſpects of Heaven) that we be not deceived in them, and take an* ignis fatuus *(a ſodain flaſh) for a ſacred burning buſh. That's ever falſe fire, that brings any thing with it, againſt the reſtraint of ſin, or care of amendment of life.*

18.

18. *Let this be our great care, to keep our Soul, in that ſtate, wherein we would have it leave this world, and, in the mean time, anticipate our aſſumption to Heaven, by earneſt wiſhes to be with Chriſt. So may we take our flight towards God before hand, like clouds elevated to Heaven: and, in our flight, drop down ſomewhat, that may advance the growing Goodneſs of ſome, that we leave behind us.*

19. *Let not our good Reſolutions (through excuſes, and delayes) be ſpunne out in little Threds, and ſo, by degrees, come to nothing.*

20. *Let our Prayers be as ready for doing, as asking,* (i. e.) *Let's labour to doe what we pray we may doe.*

I conclude with Hierocles. ὁ ἐυχόμενος καὶ ἐνεργῶμεν. *to the ſame ſenſe.*

A Tranſition of what follows in the Booke it ſelf.

YOu have had the Preface to the whole Book, with a general previous Adviſe, by way of Introduction, fitted for them that deſire to live like true Chriſtians, Wherein if I have ſaid ſomewhat, which (by the Good Grace, and Bleſſing of God) hath ſo moved the Heart of ſome One of my Readers, that he wiſheth

wisheth himself worthy the name of *Verus Christianus*, and that *Salvation may, this day come to his House* (as it did to *Zacheus*'s, upon the first hearing Christ's voice) Let him remember [*qui non est Hodie, Cras minus*-----] And if he be but as well affected as *Agrippa* seemed to be, when he said, *he was almost perswaded to be a Christian.* Then I will use the like words to him, that the Angel did to *Gedeon, Dominus tecum* (*i. e.*) I will say, *God be with thy good heart*, goe on in this thy strength, God and Men, and Angels will be thy Spectators. *Take Christ's Crosse upon thee, and Fight under his Banner.* And (that thou mayest prevail with others) *Wrastle with God Himself first* (as *Jacob* did, in his importunate Prayers) and let Him not goe without a blessing. Then let St. *Paul* acquaint thee with *all the Armour of God*, and cease not to use it, *till thou hast taken the Kingdome of God by violence.*

It is likely, (*upon such good intentions*) our *worst enemie will rouse himself, and prepare to have a bout with thee*, and threaten some of his fiery darts, and subtle assaults, drawn from the *greatness of thy sinnes, and late Repentance*, wherein he will as good, as say to thee, what *David*'s enemies said to him (upon occasion of his Two Scandalous Sinnes and the punishments, that flew after them) For then, *Many there were that said unto his Soul, there was no help for him in his God.* None in *this world*, none

none in *the world to come* (as *Kimchi* doth well expound ישועתה that pregnant, double word, as the Jewish Grammarians call it) *Many said so*, but He was not troubled at it. *He laid himself down, and slept quietly, and so rose again, in confidence, that God would protect him, and strike his enemies upon the Cheek Bone* (i. e.) with a blow of disgrace.)

Use you the like faithfull prayers, and such a blow will be enough to silence your stoutest enemies. Trust God for this, Cherish the good Motions of his Holy Spirit, and *goe on with your Resolutions*, and you have done well for this day.

Betake your selves to your quiet rest, close-up the day with these Meditations upon your Pillow, And you *shall not want a supply of more particular advise*. I will be ready for you, *as soon as you awake*.

GENERAL

GENERAL ADVICE *more briefly ſet down for their ſakes, that have much other buſineſſe.*

In the Morning.

1. When we are fully awake, *we may uſe thiſe, or the like Ejaculations.*

PRaiſe the Lord, *O my Soul*, that hath delivered me from the dangers of this night, and by a ſweet and quiet reſt fitted me the better for his ſervice this day. And, O my Soul, let his ſervice be the chief work of this day!

O let the *firſt-fruits* of this and every day be His; and the *firſt opening of my mouth*, the bleſſing of his holy name.

Let my hearty *prayers and praiſes* come before him, like the *Incenſe*, to ſeaſon and *ſweeten* my *thoughts* for the whole Day: that I may the more chearfully ſerve my God, the God of all Mercy and Conſolation.

2. When we are retired into our Cloſets, *or*

Studies, ſome Ejaculations or prayers may be uſed to this purpoſe.

Lord, give me grace to ſtudy how I may *love Thee above all*; in whom are all things moſt eminently, that are moſt worthy of our love.

Teach me, how to *ſerve and honour Thee above all*, whoſe Service is both *perfect freedom* from the ſlavery of ſin, and the moſt *honourable way of Employment.*

Teach me how *to fear thee above all*, that I may need to fear nothing elſe,

Before we come out of our Cloſets, let us ask our ſelves, how we mean to ſpend the preſent day? *in what actions, or entertainments? And (that we may chooſe the beſt) let us take a ſhort Memorandum from the wiſe man, which may ſerve as a* ſhort Sermon, *or Inſtruction for* every day.

A ſhort Sermon, *taken chiefly out of the firſt and laſt words, in the* book of the Preacher.

"VAnity *of vanities*, ſaith the Preacher, *Eccl.* 1. that is, *All things in the world* (whatſoever they may be in our miſtaken opinion) are indeed *extreme vanity, in reſpect of thoſe things which are above*, which ſhould be the chief object of our deſires. If you will hear the Preacher: This is the *ſumme* of all that is worth the hearing. *c. ult. v.* 13. "*Fear God and keep* "*his Commandements*: for that is *the whole*

whole Dutie of man, who being a reasonable Creature, owes that service to his Creator, and to Him alone. Therefore the Preacher adds, *v.* 14. that "*God will bring every thing unto Judgment* (discovering all *our secret thoughts and actions*, good or bad, and passing his last irrevocable sentence upon them all.)

The best Use that can be made of this truth, may be gathered out of the Preachers own words, directed to every one of us, *c.* 11. 6. "*In the morning* sow thy seed, and *in the evening* withhold not thy hand: that is, Lay hold upon all opportunities of doing good every day. Begin, *and persevere to the end*: and do it with all thy might, as *well as thou canst.* c. 9. 10. For there is no work, nor device, nor 'knowledg, nor wisdom in the grave, whither 'thou art going apace:

This short Sermon may sharpen our desires, & endeavours to make *this & every day a* Preparation *to the last day* that we may be fitted for mercy before that day come: after which it cannot be done in all the infinite length of Eternity.

And in all our *Meditations* of Death, and the *last Judgment*, let me comfort my self with this, that He only is to be my *Judge*, that is my blessed *Saviour*, and hath fully paid the *ransom* for my Sinnes, and desires not the death of a *Sinner*, but the death of *Sin.*

3. Before we leave our Closets, *let us have recourse to some* sett form of Devotion, *wherein we may faithfully and thankfully expresse* God's tender mercies, *and our* bounden duty.

Such expressions we may find in the Psalms, and Hymns, and Anthems, or other parts of our publick Service: and such are these.

Be merciful to me, O Lord, the God of all mercy and consolation, give me grace *not to pore too much upon the greatnesse of my sins,* but to *fix my thoughts rather upon the greatness of my Saviours love that suffered for them,* and so purchased my libertie, changing my slavery under sin and Sathan, into the happy and honourable Title of the Servant of the most high God, which carrieth perfect freedom along with it. Teach me to make thy *holy precepts sweeter to me then the hony*, and the hony comb: and of more va'ue then the *richest treasures*, and *beauties*, & *honours* of the world. For thou, O Lord, art the thing that I long for. *Ps.* 7. 4. Thy loving kindness is better then life it self. *Ps.* 63. 2. Whom have I in heaven but thee? and there's none upon earth, that I desire in comparison of thee. *Ps.* 73. 24.

Anthem.

Above the Stars my Saviour dwels,
I love, I care for nothing else;
Dear Saviour raise my duller eyne,
To see some of thy beams divine:

And

And wondering let me often say,
Come Lord Jesu, come away.

O fit me for thy coming; and then make no long tarrying O my God. *Psal.* 40. 21. and in the mean time, Give me Grace to continue in the number of those that *wait* and *long* for the glorious *appearing* of the great God and our Saviour *Jesus Christ*. Who gave himself for us, that he might *redeem* us from all iniquity, and *purify* to Himself a *peculiar people, zealous* of good works. *Tit.* 2. 13.

4. Such a short Morning task will quickly set us at liberty for our daily occasions: but when *publick Prayer time comes on*, let us *listen to the Bells that invite us* to God's House, the place of his special presence. Whither let us not come *without due Preparation*: and before we enter in, let us look to our *feet*, (*our affections, that bring us in,*) and admonish our selves, *not to offer the sacrifice of fools in God's house.* For while we are there, we are made a spectacle to God, to Angels, and to Men. Therefore we should *hoc agere*, and use such *good heed, reverence, attention,* and *devotion*, that we may *end with a blessing*, and so go *out better* then we came in.

5. After our return from publick Service, a *few hours well spent* may produce a chearful heart all day, and a sweet rest at night. Especially if we *begin or end the night with a short Scrutiny*, and examination of our selves: *what*

we have done well, in the day time, to thank God for it; and what we have *done ill*, to ask pardon, and resolve by the grace of God to do better next day.

After our *Scrutiny*, when we draw neer toward *bed-time*, let us remember the *affinitie betwixt Death and Sleep*, & how soon one may be chang'd into the other. That will oblige us to take order, that as the body is to rest, so the *soul also may rest upon her proper pillow*, (the Peace of God that passeth all understanding,) and rely upon the custody of Him, that neither slumbers, nor sleeps.

This being done, doubt not, but (if we *live*) a sweet sleep shall render us chearful and vigorous the next day; and, *if we be carried from the bed to the grave*, (as perhaps we may) thence God will raise us to a better life, and change our vile bodies to the likenesse of his glorious Body; and from our Mother-earth, bring us to our Heavenly Father, whom none can see, and not be everlastingly happy.

A *few daies* thus ordered may be an *Introduction to all the rest*, according to this good Beginning.

But, what's *all the rest?* Who knows what the rest of our Dayes may prove, whether *few*, *or none?* "Live well a few dayes, and your 'life will be at an end, as the Emperour *Antoninus* was wont to say. The *longest life* is but a *few daies: Few and evil*, saith the Patriarch

Jacob

Jacob of his; for with us *good daies* are *prosperous daies*, all other are counted *evil daies*, or *nights of affliction*, rather then dayes. Put all together, Dayes and Nights, Good and Evil, they will all be *quickly ended*, and we shall *begin our Eternitie*.

Lets every day strive to make that happy

Ab hoc momento pendet Æternitas.

MORE PARTICVLAR ADVICE for times of Retirement, Meditation, and Devotion.

1. *The need we have of several holy retirements.*

Χριστιανισμὸς ἐστι ἡ θείας οὐσίας μίμησις. *Christianity* is the *conformitie of a Christian unto Christ* (saith Gregory Nyssen in Profess: Chr:) He is *the pattern*, and *the way*, and *the Truth*, and *the Life*. The Rule of all our actions we have from Him, who is the *word of God*, and the *Son* of God, whom (by a voice from Heaven at his Baptism) God commanded us to hear and obey.

Now will a little care, and a little time be sufficient to fit us for the knowledg and practice of all this? Will there not be need of *several returns to our reading*, and *studying*, and *solilo-*

ſoliloquies, and *meditations*, how to facilitate theſe duties? Muſt we not *watch and miſtruſt* our ſelves, and be *our own Remembrancers* to keep us cloſe to our task?

For, that *which ſets us on work*, and hath moſt power to draw us one way or other, is not any external thing: *it is rather in our own Apprehenſions, and Affections.* Thence is the Rhetorick, that prevailes with us, and hath all the Inſtruments, and Operations of the Body and Mind at her command. To compaſſe and effect this, all the Helps, and all the Vigilance that can be uſed, will prove little enough. For (whatſoever is our talk, and ſpeculation, and intention) I doubt not, but in the practice, we do all of us find it a *difficult matter to diſintangle our ſelves from thoſe natural or habitual, and boſome ſins*, that are *apt to enſnare and enthrall us again*, if our beſt endeavours provide not for good heed, and ready uſe of the compleat armour of a Chriſtian.

Nay, if Sin could be avoided with eaſe, yet there are ſo many *Circumſtances or Requiſites, that go to the piecing up of good Actions, that the beſt of men need not be loth*, or aſhamed *to be made virtuous by the Book*: our Practice eaſily running counter to our Theory, and ſome things as eaſily perſwading us to ſlack that pace, of which we were once as confident, as we were fully reſolved. And no wonder. For we *have in us ſomewhat of the Beaſt, as well as of the Man*,

and are not so ready to hear Reason and Religion, as to be lead by some Senses. To which we may adde, that when we are not endangered by inward frailties, and corruptions, we may have cause enough to fear *danger from the contagion of commerce without us.*

Therefore in the *close of our Secessions*, and Retirements, we should often *pray, that when we venter abroad, we may be delivered, not onely from our selves*, and our own inclinations, *but from our friends, and enemies*, and oppositions, and temptations of all sorts.

And we should as often admonish our selves, that *we walk upon snares*, and may suddenly, and dangerously be surprized in our greatest security.

To say nothing, that *the World*, which, *at the best, is but our Inne*, may, by some accident, be quickly *turned to our Hospital*, and we thence summoned to the last, and highest Tribunal, before we are well advised of it.

II. The Frequency, and Constancy of this holy Employment.

THis holy retirement that I plead for, should be put in practice, at least, *twice*, or thrice *every day*, least the mind insensibly begin to flag, and sink, for want of such a help and support. As we see our *Clocks, and Watches*, though *we wind them up in the morning*, yet they

they will fail in their motion, if we do not wind them up *at night again*. And after a *good Fire*, that hath been made *in the morning* to refresh us, *at night* we take order for an other to do the like.

Every Morning therefore, when our judgment (before either the Affections, or external objects have wrought upon us,) is yet most free and impartial, put these or the like questions to thy self, (as the Emperour *Antonine* did.) "Whose soul do I properly possess? a Brute's? or a Heathen's? or a Christian's? And what use do I mean this day to make of this soul? About what shall I now employ this better part of my self? shall I rather put it to the hazard, to become good to morrow, then be so to day? &c. Much after this manner was the noble *Antonine* wont to rouse up himself. Not without good reason, for such as our *daily thoughts and resolutions* are, such will the Mind be in time, The soul receiving a tincture from the Phantasie, & Imagination, which therefore had need to be *dyed, and throughly soked every Morning*, with *assiduity of Prayer*, and *Reading* and *Meditation*.

And that will not be enough, unless *every Night* again we call our selves to account, and *inquire*, How all this hath appeared in our practice? and *what Actions of the day* have been advanced, and *improved by our morning-resolu-*

tions

tions? or what caused the stop and impediment? that we may be the better provided to avoid it, or remove it another day. And why should we not in the *Morning*, and at *Night* (these two several times at least) *bestow so much pains upon the soul*, to order it, and keep it, as our onely treasure? which whosoever hath lost, hath nothing else to loose or keep.

We are careful enough, that *every thing else about us* should be *neat and cleanly kept*, and repaired. For when are we so forgetful, as to leave the body one day without meat, and drink, and sleep, and attendance, at *several houres*? Nay with what ceremony, and in what state are those times for the most part strictly observed? Why then should not the Soul *twice a day* look for some little attendance, that is worthy of far more, and better?

Twice a day a *Pythagorean* would have looked up to the heavens with some heed, and observation; to put himself in mind, how constantly and invariably the Heavens perform their task; and what is their good order, and purity, and naked simplicity. Should not much more be done by a *Christian*, that knows his Soul was breathed from a higher heaven, and should tend onely thither?

It was the *Evangelical Prophets resolution*, *Isa.* 26. 9. "with my Soul have I desired thee in "*the night*, and with my spirit will I seek thee "*early in the morning*. Which agrees with the

practice

practice of the first times in the Jewish Church; where *Aaron* was injoyned to offer *sweet incense* every *morning*, and every *evening*. *Exod.* 30.7. As also a *Lamb in the morning*, and an other in the *evening*, for a continual burnt offering. *Exod.* 29.38. And on the Sabbath two Lambs, beside the continual burnt-offering. *Numb.* 28.9.

David accordingly appointed the *Levites* to stand *every morning* to praise the Lord, and likewise at *evening*. 1 *Chron.* 23.30.

But *David* himself did more. For he saith, "In the *morning*, and *evening*, and at *noon-day will I pray*, and that *instantly*. *Ps.* 55.18. So he professed of his sett, and earnest prayers; but of his *praising* God he saith yet more: *Seven* "*times* a day (i.e. often) do I praise thee, be-"cause of thy righteous judgments. *Psal.* 119. And what *David* said of his constant task *three times a day*, the same is *said of Daniel*, "Three times a day he humbled himself before his God. *Dan.* 6.10.

After this done under the Law, sure we *Christians* cannot but impose this holy duty upon our selves, for *twice at the least*, every day. That, as God is in Himself *Alpha and Omega*, *Apoc.* 1. (the Beginning and the End, the First and the Last,) so He may be to us our Alpha, and Omega, (the *entrance*, and the *close of every day*.) And that as soon as we awake *in the morning*, we will accustome our selves

to

to acquaint our thoughts first with God: and *at night* (composing our selves decently to sleep) in some short Prayer, or pious Meditation, shut up our thoughts, and so commend our Souls and Bodies to the protection of Almighty God.

III. Incitements to Morning Devotion, drawn from the Examples, and Advice of others.

WE might do well sometimes, to chide our selves into the practice of our Morning devotion, by considering, How much we come short

Of those in the first times of the Law, which brought their Offerings unto God every morning.

Especially of King *David*, that prevented the dawning of the Morning, to make his humble addresses to his God. *Ps.* 119.147.

Of the whole multitude of People in *Zacharie's* time, that were found praying without, at the time of Incense, which was in the morning. *Luk.* 1.10.

Again, of all the People of the Jewes, (not long after) that were wont to come early in the morning, to attend our Saviour. *Luk.* 21. 38.

Of the Apostles, in their early entrance into the Temple. *Act.* 5.21.

Of those in the Primitive times of the Church

Church, who were accuſed of no worſe thing then this, that it was their ordinary cuſtome to meet together at the dawning of the day, to worſhip Chriſt with Hymns and Prayers.

Of the Papiſts in our daies, who by their ſtrict obſervance of their Hours of Prayer, might provoke us to ſome Devotion in our owne way.

I do not muſter up theſe Inſtances together, with any intention to urge a neceſſity of riſing betimes to do it, or of a punctuall tie to a ſet private Hour. For *Age*, and *weakneſſe*, and *ſtudie*, or *labour* over night, and *naturall*, or *habituall conſtitutions* of our bodies, and the like, do qualifie and excuſe ſome in this caſe more then others. But, I hope, this will perſwade us to a more conſtant morning Devotion, when we ſee our fit times, and can well do it. And that we may do it then with chearfulneſſe and readineſſe of heart, (which makes all our Service the better accepted) I will put you in mind of the *Kingly Prophet*'s *delight* in this kind of ſervice, who was able to ſay, "My Soul flieth unto the Lord before the Morning-watch. *Pſ.* 130.

"I will ſing of thy power, and praiſe thy mercy betimes in the Morning. *Pſal.* 59. 16.

"Awake Lute and Harp, I my ſelf will awake, &c. *Pſ.* 92.

After you have heard Him, you may hear the Prophet *Jeremiah*, & others calling upon us.

Ariſe

"Arise in the beginning of the watches, pour out thy heart like water before the Lord. *Lam.* 2. 19.

"A wise man will give his heart early in the morning to the Lord that made him. *Ecclesiasticus* 39. 5.

"It is a good thing to give thanks to thee, O Lord, and to tell of thy loving kindnesse early in the morning, *Psal.* 92. 12.

"We should prevent the Sun to give thanks unto thee, and at the Day-spring pray unto thee. *Sap.* 16. 28.

How often this hath moved us, I know not: But shall we recall to memory what we have read of our Saviour himself?

"Jesus rising up before day went into a solitary place, and there prayed. *Marc.* 1. 35,

So he did to preach too, and the people flocked as early together to hear Him. *Luc.* 21. 37.

If he rose so early to pray for us, and teach us, shall not we sometime rise as early to pray for our selves, and read, and meditate upon that which he hath taught?

Nor must we forget that he hath done more then so. For we find him *Luc.* 26. 23. continuing all night in prayer in our behalf. That is more then our rising early in the morning to do it for our selves.

But without such a high Pattern, may not even this of it self prevaile with us Now and then to see the beauty of the rising Sun; which declares

declares the glory of the Creator? or to heare the Birds of the Aire, betimes in the Morning, melodiously chanting his praise? While we then looke upon the Sun, going forth as a gyant, to run his race, it might prompt us with the memory of our race who run here for a crowne of Immortality. And, while we are taken with the melody of the chearfull Birds, our selves might be provoked to call upon God, that He would open our lips, that our mouthes (that are filled with more blessings) may shew forth his praise.

IV. The entertainment of our selves at our waking, locking up, attiring, washing, &c.

IT were well done of us, if we would so order our thoughts, that every day they might first be initiated, with some divine Meditation, some ejaculation, or expression of our Love, and Service to God.

Upon that first good tincture, and seasoning, they might be the better preserved the whole day after. And we may take a hint of good Meditations from some such passages, as these:

1. *When we wake and looke up.*

'How long wilt thou sleep, O sluggard?
'A little sleep, a little slumber, a little folding

'of

'of the hands to sleep,&c. *Prov*: 6.9.

'As a dore turneth upon the hinges: so 'doth the slothfull upon his bed. *Prov*: 26.14.

'*Awake, Arise!, be Enlightned. Isai.* 60. 1. For the true light is come (the knowledge of thy Saviour, the Sun of Righteousnesse, that enlightens every man) and the *glory of the Lord is risen upon thee. Ephes*: 5. 14. (before thou couldest wake, and beg his grace to raise thee from death in sinne, by the light of his countenance, graciously shining upon thy dull and drousie Soule,)

'Arise, for thou hast a great journey to goe. 1 *Kings* 19. 7. (and many obstacles in the way.)

'It is *high time to awake* out of our sleepe in 'sin. For now (since we have received the light 'of the Gospell) our salvation is nearer, then 'when we first believed. *Rom*: 13.11.

'The *Night* is farre spent, the *Day* is at 'Hand. Let us therefore cast off the workes 'of darknesse, and *put on the armour of Light.* '1 *Thess*: 5. 5. For we are all *Children of the* '*Light*, and Children of the Day: We have free liberty to make our addresses to the Father of Lights: and as great encouragement to expect help, and succour from the power of darknes.)

"Yet *a little while* is the Light with us. Let us walk, while we have the Light. *Joh.* 12. 35.

Otherwise, "This will adde much to our sinne,

ſin, and heavy puniſhment, that "*Light is* 'come into the world, and men love darkneſſe 'rather then light, becauſe their deeds are e-vil.

"But, *Open thou mine eyes*, O Lord, that I 'may ſee the wonders of thy Law. *Pſ.*119.18. And love him that ſaid, "I am the light of the 'world. He that follows me ſhall not walk in 'darkneſſe, but ſhall have the light of life. *Joh* 8.12.

"*Open thou mine eyes*, O Lord, that I ſleep not in Death *Pſ.*13.3.

(Let not eaſe and ſecurity flatter me into a dangerous ſleep again; nor any thing elſe be interpoſed betwixt me and the true light. Rather "*Anoint thou mine eyes* with that eye-'ſalve, that will make me ſee clearly. *Rev.*3.18. Above all, *ſhew me the light of thy countenance*, and be merciful to me, *Pſ.*67.1. (and remove from me the hazard of that blindneſſe, which I am apt to bring upon my ſelf.)

"*Shew me the true light*, which is the light 'and life of men. The light *that ſhineth in dark-'neſſe*, though the darkneſſe comprehend it not. *Joh.*1.4.

"The Lord bleſſe me, and keep me. The 'Lord make his face to ſhine upon me, and be 'gracious unto me. The Lord liſt up his coun-'tenance upon me, and give me peace. *Num.* 6 24. That is, The Holy, Bleſſed, and Glorious Trinity, three Perſons, and one Lord and God,

bleſſe

bleſſe me, be favourable and merciful unto me, and preſerve me in his Peace, (the peace of God that paſſeth all underſtanding.)

2. When we put on our apparrel, *we may take ſome hints of holy ejaculations from theſe following places of Scripture.*

"Take *not much thought for rayment*, but "conſider the *Lilies of the field*, how they grow: they toyl not, neither do they ſpin; and yet *Solomon* in all his glory, (which coſt him dear) is not arrayed like one of theſe (in their natural attire,) ſaith our Saviour. *Mat.* 6.28.

Therefore at leaſt let us take no thought how to make that an Inſtrument, or Acceſſe to our Pride, which *had no other end* at firſt, *then to cover our ſhame*, after the diſcovery of our ſin, (as the Hebrew words מעל and מעיל may put us in mind, that carry a memorandum of them both:) That may put us in mind to follow the advice of *John* the Divine, *Rev.* 3.8. to purchaſe the white Robe (belonging to them that are willing to lay down their lives for Chriſt, as he did his for them,) that ſo in that cloathing, the ſhame of our nakedneſſe may not appear. Then ſhould we be ſecure, though our Saviour himſelf ſhould come ſuddenly npon us, like a thief in the night, (*Rev.* 16.15.) that we ſhould not be found naked to the diſcoverie of our ſhame.

This

This ſhould be our *chief aim for apparrell* (that apparell, that will hide our ſin, rather then ſhow it, as pride doth.) So *far* ſhould we be *from too much adorning the bodie*, that may this day be committed to putrefaction. And ſo much it concerns us to labour for the *hope* of being clothed hereafter with Immortalitie. 2 *Cor.* 5.2.

To that end, Let us endeavour more and more, "to *put off the old man*, with his deeds, and *put on the new man*, which is renewed in knowledge, after the image of Him that created him. ſaith St *Paul Col.* 3.9.

And St *Peter* ſpeakes to the ſame purpoſe. "*Our adorning*, let it not be that outward adorning: but let it be *the hidden man of the heart*, in that which is not corruptible. "We that have been baptized into Chriſt, let us every day *put on Chriſt*: *Gal.* 3.27. "put on our Lord Jeſus Chriſt, with Him *all Chriſtian vertues*, making *proviſion for the Spirit*, rather then for the fleſh, *Rom.* 13.14.

"By *putting on the whole Armour* of God, (without which we cannot fight ſo manfully under Chriſts banner, as in our Baptiſme we undertook) In this armour, we may be able to ſtand againſt all the wiles of the Devil. *Epheſ.* 6. 11. If we would have a particular note of what is ſo to be put on. St *Paul* in-ſta ces, In the *breaſt-plate* of *faith and love*, and for a *helmet*, the *hope of ſalvation*, (1 *Theſ.* 5. 8.)

5.8.) (which will inable us with patience, to bear off many a throwd blow.)

And again. "Putting on (as the elect of God) *bowels of mercie*, (*Col.*3.12.) and *charity*, the bond of perfection. And to avoid spiritual pride too, after all these, we may take another *Item* from St *Peter*. "Be sure to be *clothed with humility*, for God resists *the proud*, and gives grace to the humble. 1 *Pet.*3.5.

3. *In the time of Washing.*

When we are thus (one would thinke) attired, and armed *cap à pè*, yet there is something more to acquaint our thoughts withall. In the time of *Washing*, to confirme our former meditations, and resolutions, before we venter againe into the world, which is wholly set upon mischiefe (in that sense, *totus positus in maligno*) and where we way quickly walke upon nets, and snares, and fall upon many unexpected hazards, if we looke not well about us.

First, in the washing of our hands; let us be put in mind of that Preparation to our Morning Prayers, *to wash our hands in Innocency*, (*Psal.* 26. 6.) before we approach nearer, and presume to make our humble addresses to the Majestie of God.

And when we applie the *water toward our eyes*:

eyes: Let us not forget how many times our eyes ſhould have ſent out other water, and been turned into *fountaines of teares*, to waſh away the ſins of our former neglects.

Then, when we *waſh and ſwill our mouths*, let that put a *ſhort confeſſion* into our mouths, of the *exceſſe in eating*, and drinking; and of the evill and *unſavory language*, that hath often polluted them, and therefore ſhould have a time of cleanſing: and of thoſe *Secrets*, which might better have been ſuffered to rot in our mouths, then to have paſſed that hedge of the teeth, which nature hath ſet, as the memorandum of our bounds, and limits in that kind.

4. *While we make uſe of* the Looking-Glaſſe.

If through our dulneſs, or ſomewhat worſe, we have neglected to prompt our Inventions, and Memories, with ſuch pious Ejaculations, as might eaſily be drawn out of the former, or other like pieces of Sacred Scripture, and be made ſeaſonably reducible, and appliable to our godly *Morning thoughts*, which *ſhould firſt ſeaſon us*, and make us the apter to be, in the reſidue of the day, as Veſſels of Honour.

If this be neglected from our firſt waking, till we are up, and ready. Yet then, at leaſt, when we informe our ſelves by the *looking-Glaſſe*, how fit we are to appear abroad, Let

us

us admoniſh our ſelves of ſtudying for the *inward beauty*.

If we appear *young, and chearful*, let us perſwade our ſelves, to ſpend that vigour in the ſervice of God, while it will be accepted.

If our looks begin to bear *the Characters of old Age*, let us aſk our ſelves, what we have done, to make that Age honourable?

If our *gray hairs* appear here, and there, let us take them, as the *bloſſomes of the grave*; the *arrows of admonition*, like thoſe of *Jonathan*; the *feathers of the Swan*, that come, when we are neare our laſt ſong of [*nunc dimittis*] the *ſenſible Alteration* of the chiefeſt, and moſt declining parts of the bodie unto that colour, which, if it come from the cares of our Calling, deſerves double reverence.

If we look *all white to the Harveſt*, let us be aſſured, that Death is coming with his ſythe: and it is high time to be provided of an other manſion, when the ſoul is chaſed out of this.

And laſtly, If our *looks* be *never ſo young*, let us hear with patience, that, *All fleſh is graſſe*, and the glorie of it, as the flower of the graſſe, which may quickly fade away, and be *no more* ſeen.

And what need I thus enlarge my ſelf in theſe particulars? When neceſſary occaſions do not otherwiſe take up our thoughts, we may from the very *kembing of our hair* (an excrement wherein ſome place ſo much of their

their pride and curiosity,) and from what else we do in the dressing and composing of our selves; from all those we might borrow the rise of *some good Meditation*, that would advance our thoughts, and be a meanes *to keep off* those *idle phancies*, which will else be ready enough to encroach upon us.

V. Preparation to our set-devotions, as soon as we are ready.

WE are then fittest for devotion, when the mind hath not been yet seiz'd upon, and possessed *with any worldly thoughts*; And in it self, there is no reason that we should meddle with any such thoughts, and much lesse with any servile work and businesse of our own, till first we have served God.

Therefore it was generally said of old, *A Jove principium. The light of Nature (beside the practice of the Church) can direct us, that it should be our first task to worship and fall down, and kneel before the Lord our Maker* i.e. to serve God before we serve our selves. The first fruits of every day should be his: the first opening of our mouths the blessing of his holy name: and the *first cast of our eyes, and posture of our hands directed to his holy Throne.*

Holy *David* was of that mind, when he said, "My voice shalt thou hear betimes, O Lord. "*Early in the morning will I direct my prayer* "*unto thee*, and will *look up*. Ps. 5. 3.

And accordingly, let it be our resolution in the morning, as soon as we can be composed for it, to present *our prayers* before Him, like the *Incense* that should sweeten our thoughts for the whole day.

VI. A previous Consideration of Prayer in general, and the best Motives to the use of it.

BEfore we come to give direction for particular Devotions and Prayers, it is fit we should say *somewhat, that may bring us in love with Prayer, the Sanctuary* of a penitent Soul, and *the key that opens the way to all God's* blessings and favours, and admits us into the nearer presence and audience of Almighty God; and *somewhat that may move* and induce us *to the constant and right use of it.* Which I hope will be no hard matter to gain from any man.

For he that will consider the *power, and virtue of prayer*, which may easily be *seen in the speedy and wonderful effect* of the prayers of *Moses, Joshuah, Samuel*, and many other devout Servants of God.

He that is conscious of his own ignorance and backwardnesse to foresee, and procure what is best in the midst of *daily wants and necessities*, beside *the necessities of other men*, which the law of Charity binds him to regard; especially of those men which are members of the same mystical body: of whose sufferings he should have a quick sense, and expresse it

in

in his good wiſhes and Prayers, *wraſtling with God for them, as an earneſt coadjutor*, and fellow-interceſſor, (the Apoſtle calls it συναγωνίζεσθαι ἐν ταῖς προσευχαῖς. *Rom.* 15.30.

He that will give ear to the many *Evangelical exhortations* to daily and inſtant prayer. *Luc.*18.1. 1 *Theſ.*5.17 &c.

He that believeth God's *omnipotence and all-ſufficiency*, as being the Well of life, the Father of lights, and giver of every good thing, the Lord of Hoſts, whom all creatures ſerve and obey.

He that hath acquainted himſelfe with *God's Fatherly promiſes*, to hear and grant our humble petitions. "Ask and you ſhall have. *Mat.* 7.7. *Ioh* 16 23. P*ſal* 34.6 & 50 15. & 103.13. & 81.11. "Open thy mouth wide, and I will fill it.

He that will not deny or forget all theſe, muſt neceſſarily acknowledg how *fooliſh and careleſſe* he is, *that will rather want, then ſeek* that by Prayer, which may be ſo *eaſily purchaſed*.

VII. Other preparatory Meditations before prayers in the morning, or at any other time.

"BEfore thou prayeſt, *prepare thy ſelf*, and be 'not as one that tempts the Lord. *Eccluſ.* 18.23. And let the firſt preparation be made *in the Heart*, that thou maiſt (with thoſe in *Ier.*) "liſt up thy Heart together with thy

" Hands to God in the Heavens. *Lam* 3.4. For *Prayer is too great a buſineſſe to be committed onely to the Tongue.* Nor can we expect, that He which calls for the heart, and directs us to ſeek him " with all the heart, and with all the ſoul, (*Deut.*4.29.) will be any thing moved with the ſound of our lips, *when the heart is ſilent*; or that he will be found of thoſe that ſeek him careleſly. Such as thoſe in *Iſay* 29. " that draw nigh to God with their mouths, and honour him with their lips, but their heart is far from him. Of whom our Saviour ſaith, that ' *they worſhip him in vain.* Mat.15. 8,9.

Now he that would prepare his heart, muſt be told, that *a ſinful impenitent Heart ſhall have no acceptance.* It muſt be ſuch a one as will *depart from iniquity.* 2 Tim.2. 19. We may learn that from *Zohar* the *Naamathite*: " if ' thou prepareſt thy Heart (ſaith he) and ſtretcheſt out thy hands towards God: if iniquity be in thy hands, *put it far away*, and let not wickedneſſe dwell in thy Tabernacles. *Then ſhalt thou lift up thy face without ſpot, and without fear. Iob.*11.13. *Zohar* would have thee come *with a pure heart*, and *clean hands*, and not to forget the *reformation* of thy Tabernacles, that is, *of thy Houſe, and Family* too, as well as of thy ſelf.

If *Zohar* be thought of no great Authority, let the Prophet *Micah* propoſe a queſtion to this purpoſe. " Wherewithall ſhall I come before

'before the Lord, and bow my self before the High God? saith he, (*Micah* 6 6.) and his answer would be out of the highest oracle, *v.* 8. "He hath shewed thee, O Man, what is good: and what doth the Lord *require* of thee, but to do *justly*, and to *love mercy*, and to *walk humbly* with thy God?

What *Micah* saith, the *Royal Prophet* (that had best skill in praying) resolved long before: "If I *incline* to wickedness with my heart, the Lord will not *hear* me. *Ps.*66.16. And the reason of it we may have in his own words elsewhere. "For the eyes of the Lord are over the *righteous*, and his *ears* are *open* unto their *Prayers*. But the *face* of the *Lord* is against them that *do evil*. Psal.34.14.

The wisest of Kings doth but comment upon those his Father's words, when he tells us, that "a good man obtains favour of the Lord, but the *prayer* of the *wicked* is an *abomination* to the Lord *Prov* 12.2. and *c.* 15.8.29.

"When such men pray and spread forth their hands before God, he will hide his eyes from them: yea though they make many prayers, he will not hear, saith the Prophet *Isaiah*, *c.* 1.15. "but he that sets himself to *serve* the *Lord*, shall be *accepted* with favour, and his Prayers shall reach the clouds: saith the son of *Sirac*, Ecclus.35.16.

And doth not the Gospel speak the same language? "We know that God *hears* not

ſinners, but if any man be a worſhipper of God, and doth his will, him he hears, ſaith the blind man in the Goſpel. *Joh.* 9.31. And if we will hear our Saviour himſelf, we muſt conclude, that *every one that asketh as he ſhould do, ſhall receive. Mat.*7.8,21. But not *every one* that (careleſly or hypocritically) *ſaith, Lord, Lord,* ſhall have his prayers found ſo potent, as to pierce the Heavens, and make way for them, or himſelf to aſcend thither. That is a *priviledge reſerved for him, that, in preparation of heart, is ready to do the will of our Father which is in heaven.* But he that is otherwiſe minded, may receive his anſwer before hand from the Prophet *Iſaiah*, that though God's hand be "not ſhortned, nor his ears heavy, yet *iniqui-*"*ty* will *ſeparate* between God and ſuch a ſuiter, and make him *hide his face from him*, when he would be looked upon with ſome favour. *Iſ.*59.2. & 1.17,18.

VIII. A farther ſupply of ſuch Preparatory Meditations, as may make us fitter to be heard in our Prayers.

WE have ſhewed already what need we have to come with a *penitent heart*, and reſolutions of a good life, and how far that may prevaile. Shall I now ſhew (if we would have yet more hope of Audience, and be ſure to have our prayers more acccepted, how we

we ſhould *improve a penitent heart truly prepared with Contrition, and Humiliation of ſpirit* for thoſe Prayers are moſt ſucceſsful, that come up to that. In which regard, as much as we are affected with the deſire of a good iſſue of our Prayers, ſo much we ſhould *endeavour* more and more to *proſtrate* and *caſt down* our ſelves before the throne of Grace. For he that in a *ſenſe* of his own *miſerable eſtate*, eſteemes himſelf the moſt *unworthy* to be ſuffered to look up to Heaven, or be admitted to any acceſſe neer the Mercy-ſeat; he is likely to be the *firſt* that ſhall be *looked upon*, and called nearer.

He that, in his own opinion of himſelf, placeth himſelf loweſt, as a worme and no man, He that *deſcends ſo far into the thought of his own vilenes, that he ſees his ſoul ready to cleave to the duſt*, and his body ſo deſpicable, that he thinks it worthy to be trod upon: his Petition is not unlikely to be look'd upon in the firſt place, and himſelf *preferred* before all thoſe, that expected to have an *Anſwer* before him.

I ſay not this without ſome reaſon. For *then we have the beſt foundation to build high, when we are at the bottom of Humility*. And if we will hear what God himſelf ſaith of this kind of addreſſe to him, we will eaſily believe, that as he which exalts himſelf will be abaſed, (according to the degree of his ſelf-exaltation) ſo *he that humbles himſelf will be exalted*, accor-

ding to the measure of his Humiliation. So far shall we be from doubting, that when we are most out of conceit with our own value, God respects us most. *When we are placed by our selves so low, that we think, we cannot go lower*; then indeed, as we may be sure, *we cannot fall:* so nothing is so sure, as that *we shall rise.*

To learn this excellent lesson shall we be θεοδίδακτοι, taught by God himself, and hear how he expresseth it in his holy word.

"Upon *whom* shall I *look*, but upon him, that is of a *contrite spirit*, and trembles at 'my word. *Isai.* 66.2.

"A *troubled spirit* is a *Sacrifice* to God. A broken, and *contrite heart* he will not despise. *Psal.* 51.17. Nay it is in the *plurall* זִבְחֵי אֱלֹהִים *Sacrifices*, that is, *a Sacrifice equivalent to many other*, A Sacrifice that *goes beyond all* the Sacrifices of the Law.

"*The Lord is nigh unto them, that are of a contrite heart*, and will save such as be of an *humble spirit. Psal.* 34.17.

King *Hezekiah* found this true, as well as *David*, in that ready answer from God. "I have heard thy prayers, I have seen thy tears. *Isai.* 38.5.

'So did *Daniel*, in the Angel's report, that 'from the first day, that he set his heart to 'understand and *chasten himself* before God, his words were heard. And so will all other that make tryal of Gods infinite mercy.

IX. An

IX. *Another ſure way of Preparation, from* our Love of God, *and our Delight in Him.*

BEſide that ſad way of Humiliation, we have another *more chearful way of promoting our Prayers.* We may take it from holy *David*, a man after Gods own Heart, that had made great uſe of it.

How *dear, and ſweet the very mention of God*, or *his holy word*, or *any thing of his, was to David's tongue, and heart*, he hath ſufficiently *expreſſed in many Pſalmes*, eſpecially in the 119. and 145. both of them Alphabeticall Pſalmes (that they might be the eaſier committed to memory) and *the latter ſo highly eſteemed by* the Jewes, that *R: Kimchi* tells us, *the Rabbines had a ſaying, that whoſoever heartily recited the* 145 *Pſal: thrice a day, needed not doubt of his eternal Felicity.* As if they thought it *the beſt Pſalme to increaſe the love of God* in us, and ſo to *fit us for* the Beatificall Viſion, and *the heavenly quire* above.

Yet how eaſily, or how much ſoever the Jewiſh Church was taken with emphaticall expreſſions of that Divine Love: many in the Chriſtian Church (that ſhould be more affected with it) do ſeem to dote ſo much upon ſomewhat here below, that they cannot hear with that ear, and wiſh to go along with

the Pſalmiſt, charme he never ſo wiſely. Therein they are rather like thoſe Idols, that have ears and hear not.

But, if I ſhould tell them, *how advantageous* holy *David* ſaith that *our love of God* may prove to our obtaining of what we pray for: I hope they would liſten a little better to that. Therefore I will keep them no longer from it.

They may ſee it *Pſal.* 37. 4. in theſe words "*Delight thy ſelf in the Lord*, and *he will give thee thy heart's deſire.* Which is made good in another *Pſalme*, that ſpeakes in the perſon of God.

"Becauſe *he hath ſet his love upon me*, therefore will I deliver him. "He ſhall call upon me, *and I will hear him.*

Now, though this be the reward of Divine Love, yet *it were a ſhame, that we ſhould need much to be incited to it*, to love him whoſe creatures we are, and *on whoſe mercy and goodneſs depends all our Felicity.*

X. *Other Means to facilitate our acceſſe to God, by Prayer.*

NOt only our love to God, but *our love, and reſpect to others* too may procure a good ſucceſſe of our Prayers.

As, 1. *Mercy in forgiving* them: Hence is that Evangelicall adviſe.

"When

" When thou prayeſt, liſt up holy hands, *without wrath.* 1 *Tim.* 2.8. that is, be in Charity, when thou prayeſt.

" If thou bring thy gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee. Leave there thy gift: go firſt be reconciled to thy Brother. *Mat.* 5. 24.

" *Forgive thy neighbour*, ſo *ſhall* thy *ſins alſo be forgiven, when thou prayeſt. Ecclus.* 28.2.

2. *Mercy in relieving them.*

Old *Tobit* made it his adviſe to his ſon. " *Turne not thy face away* from the poor, and ' *the face of* God *ſhall not be turned away* from ' thee. *c.* 4.7.

Solomon had ſaid it before him, in other termes. " He that *ſtoppeth* his *ear* at the cry ' of the poor: he alſo ſhall cry himſelf, but ' ſhal not be *heard. Prov.* 21. 19.

King *Nebuchadnezer* was therefore put in a fair way of preventing a ſad puniſhment by *Daniel's* good counſel, " to *break* off his *ſins* by *alms-deeds*, and *mercy* to the *poor. Dan.* 4. 27.

And *Cornelius found the vertue of this*, when he had the honour to be told by an Angel, that " *his prayers were heard*, and his *Almes-deeds* were had in remembrance in the ſight of God. *Act.* 10. 31. *Ecclus* 3.30. & 4.10.

3. *Due reſpect to Parents.*

Who ſo honoureth his Father, makes an atone-

ment

'ment for his ſins. *Eccluſ.* 3. 3. *He* ſhall be 'heard, when he makes his *prayer*. *v.* 5. *& v.* 15.

Thus, in all things, our Chriſtian, and *virtuous demeanour* of our ſelves hath the force of *letters* of *recommendation*, to promote our cauſe to the throne of grace.

And we have our Saviour's own word for it, that "If *we abide in him*, and *his words a-* 'bide in us, *Aſk what we will*, *it ſhall be done unto us*. *Joh.* 15. 7.

Out of theſe, and the like Inſtitutions (which we take out of the holy Scriptures, and wherein we perceive, what preparation fits us beſt for the attaining of our humble ſuits of the hand of God) *every man ſhould ſelect ſome* above the reſt, *as moſt peculiar to himſelf*, and wherein his preſent care ſhould make ſome amends for his former neglect: remembring the adviſe of *Baruch*, Διαπλανᾶσθαι ἐπεστρέψατε, *&c. i. e. As it was your mind to go aſtray from God*: ſo being returned, *ſeek him ten times more*, *Baruch* 4. 28. (by humble, and hearty obedience, as well as by earneſt ſupplication).

XI. *Caveats for the* Matter, *and* Manner *of Prayer.*

THat our Prayers may be ſucceſſefull, it will be further neceſſary to take order, that

that they may be ever attended with those Cautions, Virtues, and Graces, which are most conducible to that end. Such as these are.

1. *Not to ask amisse* for any thing, either in the *scope*, and *matter*, or in the *method* and *order* of of our Prayers. "For many ask, and receive not, because they ask amiss: (*Jam.* 4. 3.) that they may consume it upon their own pleasures and fancies. In such *cases*, we must not *expect* to be *heard*, unlesse it be to the punishment of our *folly*, and presumption. And otherwise we must not αἰτεῖν ἀνὰ αἰτίαν, that is, our prayers must be grounded upon some just cause, lest he answer our childish Petitions with [you ask you know not what.] The best way is to confine and conforme our *Prayers*, as well as our *Actions* to the *will* of God: and if we ask any thing agreeable to his will, he will hear us. 1 *Joh.* 5. 14.

As for the *order*, wherein to ask it, we may learn that out of the *method* of our *Lords prayer*, and his own *Precept*, "*first to seek the kingdome of God*, and the righteousnesse proposed by him; *Mat.* 6. 33. not doubting but all other necessaries will then be easily intreated, by way of accesse, & addition to the other: which is the meaning of προστεθήσεται in that place.

But *Heaven*, and such *spiritual graces*, as fit us for that, must have the *first place* in our Prayers; and all *other things* must not onely follow in a *second place*, but with *subordinati-*

on

on to the good will and pleasure of God, with *fiat voluntas tua*, thy will be done. For if it be good for us, he will grant it, either in that particular, or in something better: we must submit to his holy will, with *non sicut ego*, not as I will, but as thou wilt. *Mat.* 26. 39

2. Another thing required is to *pray in faith*. For as *Prayer* is the *Hand* that knocks, so *Faith* is the *Key* that opens.

" Therefore be not faint-hearted when thou makest thy prayer. *Ecclus* 7. 10.

" Ask in faith, nothing wavering: for he that *wavers*, is like a *wave of the Sea*, driven with the wind, and tossed up and down. *Jam.* 1. 6. Let not such a man think, that he shall receive any thing of the Lord. No, " God ' will be *found* of them that tempt him not, and shews himself to such as do not *distrust* him. *Wisd.* 1. 2.

For indeed, to distrust him, is to offer *injury* to his *Goodness*, and *Truth*; he having promised to hear us, when we ask as we should. Especially, when we ask heavenly things. *Petite, & accipietis*, [ask, and you shall have,] is most true in them. *Math* 7 7.

' God is nigh to all them that call upon him faithfully. *Ps*, 145. 18.

We may have it in our Saviour's own words. " What things soever you desire when you pray, believe that you receive them, and you shall have them. *Marc.* 11. 24.

But

But this *Faith* must be *grounded* upon the *mediation of our Lord*, and Saviour, as himself hath taught us, "VVhatsoever you shall ask the Father *in my name*, he will give it you *Joh.* 16.23. Therefore in this *confidence* we must remember to *preserve* our *reverence*, and learn another Lesson from our blessed Saviour: that is,

3. To pray without *Battologies*, and *Tautologies*. "VVhen you pray, use not *vain repetitions*, as the heathen do, that think they shall be heard for their much speaking, and babling: *Mat.* 6.7.

This vice proceeds commonly from ignorance and inadvertency: therefore if you will hear the wise man's advice, "Be not *rash* with your *mouth*, and let not your *heart* be *hasty* to utter any thing before *God*: for God is in *heaven*, and thou art upon earth, therefore let thy words be few, or let thy *Prayers* be *short*. *Eccles.* 5.2.

Short, I say, not alwaies in *time*, for Christ himself prayed all night; nor avoiding *all repetitions*, for therein may lie the best expression of our Hearts, as *Psal.* 107. and 136.

But *short*, that is, cutting off the *vanity* of *idle* and *unnecessary* words. Such as we might be ashamed to use any where before our betters: which made the Son of *Sirac* joyn them together, "Use not *many words* in the *company* of your Elders, saith he, and much lesse should you use much *babling* when you *pray*, when you

you ſpeak to *God* himſelf. *Eccles.* 7.14. For in both caſes " A *Fool's voice* is known by the multitude of words: *Eccles.* 5.3.

And we ſhould not come to God with the *ſacrifice of Fools*, who conſider not what they do. *Eccles.* 5. 3.

VVhen we have taken order for this, to come as we ſhould do, there is yet a fourth Caution,

4. To *pray with fervency*, and (which will eaſily follow upon that) with *perſeverance*.

For we muſt be affected with the *value* of what we ask and ſeek after.

I know not what we do in *other caſes*, when we ſeek any thing that we long for. We are ſo *intent* upon it, and ſo inquiſitive onely for that, that we hardly obſerve what *elſe* comes in our way; or, if we do, we deſire nothing more, then quickly to be rid of it.

Such ſhould be our *earneſt Intention* and *conſtant Indeavour* for the ſucceſs of our Prayers.

VVe may raiſe this thought a little higher, if vve will recall how often we have ſought and *longed* for our deareſt friends, and *other delights* on earth of leſſer *value*. How the very memory of them hath *tickled* our hearts: our *groanes* alone, our *diſcourſes* in company; our *phantaſies* in the day, our *dreams* in the night have run that way.

VVhen we recall this, we may be confounded, that in ſeeking after the *beſt gifts*, and comforts

comforts by *Prayer*, our thoughts were never *taken up* half so much with eager *perſuit*, and *longing* after them.

If ours were not, ſome others were. This is the way, wherein King *David* was excellent, and *Mary Magdalen*, and the *Syrophœnician*, and other like *importunate Suiters*, that would not be denied. They knew their *earneſt deſires* were like *wings* to *mount* them up, and procure them admittance to the *throne* of *grace*.

Therefore they never tendred themſelves in that *remiſnes*, which the Prophet *Eliah* diſliked in King *Joaſh*, 2 *Reg.* 13.19. or of which Saint *Auguſtine* accuſeth himſelf (in his *Confeſſions*) where he tells us, that this was his fault before his Converſion. He laboured and prayed for a chaſt heart; but he did it ſo *faintly*, as if he would be denied: And (he ſaith himſelf) he ſhould have been ſorry to have been heard too ſoon.

So do we many times. VVe make fair weather to *devotion*, and knock at the gates of Heaven, but we run away, before we can have our Anſwer. VVhereas we ſhould be both *earneſt* in the *ſuit*, and tarry *Gods leiſure* for the grant.

For it is the *fervent prayer* of a righteous "man, that availes much with God. *Jam.* 5.16.

"VVhen we *pray*, and that inſtantly, then will he hear our voice. *Pſ.* 55.17.

"VVhen we have *waited patiently*, then will he

he encline to us, and heare our calling. *Psal.* 40. 1.

He loves the prayer of such a one as *Epaphras*, that can ἀγωνίζεσθαι ἐν προσευχαῖς, i.e. *Wrastle with God* (as *Jacob* did) and be *hearty* and *fervent* in prayer. (As the great *Apostle* gives honourable testimony of *Epaphras*.)

He takes delight in such as, when they pray, will *mind who they speake to*, and consider what *happinesse*, and content it would be, to *obtaine* their humble *request* at the heavenly *Throne* of *Mercy*: and therefore in all the time of their *devotion* they will [*hoc agere*] be truly *affected*, and diligently *intent*, and *vigilant*, in their *perseverance Ephes.* 6. 18 *Col.* 4. 2. (which Saint *Paul* calls) προσκαρτερεῖν καὶ ἀγρυπνεῖν.

He would willingly listen to one that would sometime *pray for himselfe*, *as Christ prayed for us*, *with strong cries and teares*, *Hebr.* 5. 7. Remembring how *Importunity* prevailed with "the unjust Judge (in the *Parable* of our *Saviour*) and how it may prevaile for them that will *give God* no *rest*, till he vouchsafe to answer them.

Such were holy *David's prayers* wont to be, set forth in the sight of God, as the *incense*. *Psal.* 14. 2. (like *frankincense* laid upon hot *coales*.) So should ours be (as if our hearts, as well as our tongues, were touched with a *coale* from the *Altar*) *mounting upward* with that *fervour*, *attention*, and *devotion* which carries our thoughts

thoughts from earth, and presents us, as it were, for that time, before the *Throne* of God's Royall Majesty in Heaven.

Now they will more happily and easily compasse this fervency, and intention of spirit, that are able to follow Saint *Peter's* advise, to *joyne Sobriety*, amd *Watchfulnesse* unto *Prayer*. 1 *Pet.* 4.7. For Sobriety makes us fit to watch: and if we bring not a *hearty vigilant prayer*, we may pull a curse upon our selves, rather then a blessing. We cannot but thinke so, if we consider, that Prayer is one of the *chiefest Services*, that we performe to God: and therefore we must not think, that God will indure to have that done *coldly*, and *lazily*, and *carelesly*. *Prayer* gives us accesse unto the Throne of God, and leave to speake, and hope to have *Audience* before his Divine Majesty.

Therefore should we study to offer it up, attended with those *graces* and *virtues*; and *ushered* in with that *preparation*, that may put us in further hope of *Acceptance*, after we are heard.

In that regard, the holy *Saints* of God, in all ages, being to commence some speciall suit unto God, have not been unwilling, many times, to prepare themselves with *Fasting*, and lay hold of *all other good helps*, whereby they might come as well fitted as they may be, for a businesse of so *high consequence*, as that of *Prayer*.

XIII. *The close of this Meditation, with a returne to the time.*

AND now, having given a view of most of those helps (to conclude this Meditation) I will only adde, that some *advantage* to *Prayer* may be drawne *from the very Time*, which brought us into this discourse.

Of all other, the *Morning* is the fittest time for *Prayer*. While we are *more fresh, fasting*, and *sober*: while our *best thoughts, affections, vigilance, intention*, and *fervor* (not yet taken off, or abated with worldly affaires) are the more ready to attend our *Prayers*.

Therefore let us use the more care, not to let that time of our *Devotions* be passed over, but as it should be.

And (both then, and ever) Let us not *presume* to *pray* without some *serious preparation*, or some *prævious ejaculation*, sent before, to that purpose.

For, we had better spend lesse time in *Prayer*, then rashly, and unpreparedly adventure upon such a worke too soon.

Preparatory Ejaculations, fit to be used, when we compose our selves to Prayer.

O Lord, all hearts, and all things else, are naked, and manifest in thy sight, *Heb.* 4. 13.

13. and all at thy disposall. O *Cleanse* the *thoughts* of my *Heart* by the inspiration of thy holy Spirit, and make it fit for Prayer, and other holy Duties.

Graft in it, with the *hatred* of *Sinne*, the *love* of thy *holy name*.

Give me that *Faith*, that may conduct my selfe: and that *Charity*, that may take others along with mee, to the Throne of thy *grace*.

Teach my Heart the *Reverence*, due to thy Divine Majesty, in the presenting of my *humble* Petitions.

Make my *fervent* and *vigilant Prayer*, truly *expressive of the value* of that which I came to begge; *conformable to thy holy will*, and *in the name* and *mediation* of our Lord and Saviour Jesus Christ.

[This is enough to be spoken of Prayer in generall, in reference to our present purpose. From this Digression we will now returne to our particular Morning-Devotions]

For which we learne of our Mother-Church (by what she doth in publick Prayer) to begin our private Addresses then too, with a form of confession which is to begin with our pardon, and peace first humbly begged from Almighty God.

I shall therefore commend unto you, first a *Confession* and *Prayer*, used by Bishop *Andrewes*, then another used by Archb. *Laud*.

XIV.

XIV. *Confessio cum Precatione.*

ALmighty God, and *most mercifull* Father [*all-mercifull*, and *Mercy it self*] I have [*wittingly* and *willingly*] *run* from thy wayes: erred, and strayed from them, more *like* an *untamed heifer*, and *wild asse*, then a lost and *wandring sheep*. I have followed *too much* [or *rather altogether*] the *absurd devices*, and *brutish desires* of my own heart. I have not only *offended* against, but even been *offended* at thy *holy* Laws [thy *most holy Laws*] I have *left undone* [nay *not done all*] those things, which I ought to have done: & I have done [*done nothing else but*] those things, which I ought not to have done. And there is no health [*nor hope of health*] in me. But thou, O Lord, have mercy upon me miserable [*most miserable*] sinner [the *greatest of sinners*, and the *most unthankefull* for so great grace, as hath been offered to me. Spare me, and all them, O God, which confesse their faults. Restore thou them that be penitent: that *desire* to be penitent: that *wish they were so*: that *feare they are not enough*: that are *sorry they are not more penitent*] for this is according to thy promises, [thy *most gracious*, *most sweet* promises] declared unto mankind in *Christ Jesu* our Lord [that *invites all*, and promiseth to refresh all, that feel the weight, and burden

burden of their sins, and come to Him for ease.

Grant therefore, O most mercifull Father, *for his sake*, [*who is our Redeemer, Advocate, Author and Finisher of our* Faith: *Propitiation, Righteousness*, and *Justification*] that I and all Penitents, may ever hereafter live a *Godly, Righteous*, and *Sober* life. Grant that we may do this, to the glory of thy Holy *Name*, and the *Salvation* of our own *Soules*. *Amen.*

Pro Remissione Peccatorum.

O Eternall God, and most Mercifull Father. Pardon, I beseech Thee, all the *Sins, Omissions, Commissions, Thoughts, Words*, and *Deeds*, by which I have provoked Thee to anger, from the time of my birth to this present moment: that no one, nor all of my sins together, may ever be able to cry oftner, or lowder in thine eares for vengeance, then the cry of my Prayers may ascend up to Thee for Mercy, and forgivenesse, and obtain what they sue for. Particularly, I humbly beseech Thee, forgive unto me my *greater*, and *more clamorous* Sins. *Such as are*——— O Lord, against Heaven, and against Thee have I sinned, and committed foul transgressions in Thy sight. But, I beseech Thee, wipe them all out of the Booke of Thy Remembrance,

brance, through Jesus Christ, our Lord an onely Saviour. *Amen.*

To these if you will adde a *Penitentia Psalme*. There are seaven of them that is, th 6. 32. 38. 51. 102. 130. 143. They will fi very well, one for every severall Day of th Weeke. And they may help on the *Worke* o our *Repentance:* if we will so often use th words of those pious Men (that made them with their spirit. And all the helps in tha worke are as necessary, as they will be advan tageous. For,

We are charged often, and seriously to re "member how we have provoked the Lor our God to wrath more then once. *Deu.* 9 7, "And the Lord our God is a consuming fire and a jealous God. *Deut:* 4. 24. Therefor "humble thy selfe greatly. For the vengeanc of the ungodly is Fire and Wormes. *Ecclus.* 17. "And if the righteous scarcely be save where will the ungodly, and sinner appeare *1 Pet:* 4, 18.

The Meditation of these places of hol Writ, were enough to fright the Impenitent and make them long to be better acquainte with Penitentiall *Psalmes*.

Then may they heare more comfortabl words. For,

"If wee confesse our sins, God is faithfu and just to forgive us our sins. *1 Joh.* 1. 9. No

is not the voice of the Gospell only. *Solomon* could put us in that hope, long before the Gospel was fully revealed. "He that covereth his sins, shall not prosper, but whoso *confesseth*, and *forsaketh them*, shall have mercy. *Prov.*28.13. And others before him, have said the like. It was God's mercy ever of old. *Hos.*14.2,3,4. *Hos*6.1,2.

But we must lay hold on it, *while it is called to day. Hebr.*3.13,15. There is a long *night coming*, when nothing can be done. *John.*9.4. And there is no relying, or boasting of the little day of our life. *Prov.* 27.1. We know not how soon the *Sun may set for ever upon us*, and we be conveyed, out of the way, into our everlasting House. *Eccles* 12.5.

Therefore let us not put off from Day to Day, to turne to the Lord. For *suddainly his wrath may breake forth*, and in our security we may be destroyed, and so perish in the day of Vengeance. *Ecclus* 5.7.

But *God is never so ready to punish*, as he is to *pardon*. The Royall Prophet that had experience of that mercy, tells us, that when *but he* "*resolved to confes* his transgressions unto the Lord, the Lord forgave the iniquity of his Sin. *Psal.* 32.5. And (if we would have it confirmed by the Evangelicall Prophet) he could tell us, God is so mercifull, that upon our resolution) before we call, he will answer; and while we are yet *speaking*, *He will heare. Isay* 65.24.

How *then can they think to escape, that neglect so great Salvation? Hebr.* 2. 3.

After this so needfull, and gainfull a Service of Confession: As our Church doth, so we should do well to addresse our selves to *another Confession*, that of *Praise*, and *Thanksgiving*. In imitation of the Invitatory Psalme, and the *Te Deum*, and the like Hymnes in publicke: we should have somewhat ready, for that purpose, in private. Such as what now followes.

XV. A Morning Devotion framed according to St Basil's *direction* (Constitut. Monast. c. 1.) *and the rare Patterne of the sweet Singer of* Israel (*in many Psalmes.*)

"PRaise the Lord, O my Soul! *While I live* will I praise the Lord: yea as long as I have any being, will I sing praises unto my God. *Psal.* 146. 1.

"*As long as I live*, will I *magnify* him on this manner, and *lift up my hands* in his Name. *Ps.* 63. 5.

"*Every day* will I *give thanks* unto Him, and *praise his Name* for ever and ever. *Ps.* 145. 2.

"*Every day* (with all readines, and thankfulnes of heart) I will *worship* and *fall down*, and *kneel* before the Lord, my God, my Maker. *Psal.* 95. 6.

By

"By whom I was fearfully, and *wonderfully* made. *Psal.* 139 13, 14. My soul cannot but be affected with that curious workmanship, *even to astonishment*, and amazement. To consider, how there is not *the least bone*, or *member* in my body, but *tooke along with it* an apparent stamp, and *impression* of *Divine Power* and *Wisdome*. *While my whole Body*, (to say nothing of the rare Faculties of the Soule) was so cunningly and secretly wrought, and *embroidered* with *veines*, *sinewes*, *arteries*, and other incomparable varieties of necessary parts, that, as they were first framed, and molded secretly in my Mothers wombe, so they are not now, all of them, exposed to the view of every eye, but *show themselves onely by the use*, that is made of them.

Such are the wonders of my Creation.

How shall I then be able to expresse, or conceive, how mercifully, and freely I was *redeemed with a costly* and *mighty salvation*. 1 *Cor.* 6.20. *Luc.* 1.69. and by no lesse *Providence*, and *Goodnes*, *miraculously preserved* (in sad and perilous times) unto this day.

Therefore shall the *first Fruits of every Day* be His, and the first opening of my mouth, the serving, and blessing of his holy Name.

My hearty *Prayers* and *Praises* shall come *daily* before Him, like the *Incense*, *Psal.* 141.2. *ascending upward*, and *seasoning*, and *sweetening* my thoughts here, for the whole day,

"In this manner, and for ever, Praiſe the Lord, O my Soule, and all that is within mee praiſe his holy Name. Praiſe the Lord, O my Soule, and forget not all his Benefits. *Pſ.*103. 1. *&c.*

"Which *forgiveth all thy ſinnes* (thy great ſinnes) and healeth all thy Infirmities, (thy manifold infirmities.) Which *ſatisfieth thy Body*, and *Soule* with variety of good things: and, ſo often, after a ſweet, and quiet ſleep, *renew-eth* thy *ſtrength in the Morning*, and returneth thee to thy Friends, and thy own imployments, *Young*, and *luſty as an Eagle v.* 5. that appeares in her freſh plumes, vigorous and youthfull againe.

For this ſhall my mouth, *every morning*, be filled with thy praiſe, O Lord: and my Soule make her boaſt of Thee, *Pſ.*34.2,3.

For this I will remember Thee in *my Bed*, and *when I awake*. *Pſ.*71.7. And upon all opportunities, ſing of thy Honour, and Glory, *all the day long*. So ſhall my Soule be more, and more ſatisfied as it were with marrow and fatnes, while I thus endeavour to praiſe Thee, with joyfull lips. *Pſ.*63 5.

Here we may tender a particular recognition of ſome ſpeciall mercy, and favour, ſhowed to us, or ours.

After which we may take others into our Confeſſion of Praiſe.]

And

And O that all *others* might joyn with me in the close of my thankful acknowledgments.

'O that they would *praise the Lord with me* and let us magnify his Name together. (*Psal.* 34.3.) Though not in the same place, yet with the same heart and affection, bearing a *part* in the *Angels*, and our *Churches Hymne*.

"Glory be to God on high, and in earth Peace, good will towards men.

We *praise Thee*, O God, we *bless Thee*, we *worship Thee*.

"We *laud*, and *magnifie* thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of thy glory. Glory be to Thee, O Lord most high.

"O that *men* would *thus* praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men. That they would offer unto him the sacrifice of Thanksgiving, and tell out all his works with gladnesse. *Ps.* 107.21,22.

O that we could *thus* every *where*, every *morning* renew our thanks unto thee, O Lord, for all thy spiritual, and temporal Blessings.

For all thy mercies, in all times of secret or apparent danger.

More particularly for that mercy that hath watcht over us this night past, and continued our life to another day. Many in that time (no doubt) have been cited to thy Tribunal.

Bleſſed be thy long ſufferance, that doth ſtill patiently invite, and expect us to Repentance, and a lively *Faith* in Thee. *Rom.* 2. 4. 2 *Pet.* 3. 15.

Inlarge thy mercy, O Lord, to us all: and give us all grace, carefully to ſteward our time, as a precious talent.

To that end, teach us every day to deny our ſelves, to ſubmit our wills to thy bleſſed will: and in all the changes and troubles of this mortal life, to caſt the anchor of our hope ſure upon Thee, through Jeſus Chriſt our Lord. Amen.

After ſuch a form of Confeſſion, and thankſgiving, we may, (when we have more liberty of Retirement) adde to theſe, or the like Meditations, theſe that follow,

XVI. *Some places of Scripture, that may afford us matter of Meditation, fit to prepare us for the works of our Calling.*

IN the *morning* ſow thy ſeed, and in the *evening let not thy hand reſt*; for thou knoweſt not whether ſhall proſper this or that. *Eccles.* 11 6.

"If thou wilt not *labour*, why doſt thou *cumber* the ground? *Luc.* 13. 7

"It is good that thou ſhouldeſt *take hold of this*: yea alſo from *this withdraw not thy hand*. *Eccles.* 7. 18.

What-

" VVhatsoever thy hand finds to do, *do it with all thy might*. For there is no work, nor deviſe, nor knowledg, nor wiſdom in the grave whither thou goeſt. *Eccles.* 9. 10.

" As we have therefore opportunity, let us *do good unto all men*, eſpecially to thoſe of the Houſhold of Faith. *Gal.* 6. 10.

Let us be ſtedfaſt, immoveable, *alwaies abounding in the work of the Lord*; for as much as we know, that our labour is not in vain in the Lord. 1 *Cor* 15 58.

And let us not *ſhift off* our well-doing with the uncertain *hope* of a *more convenient time*; (as *Felix* did the hearing of the bleſſed Apoſtle, *Act.* 24. 25.) " Behold *now is the accepted time*, now is the day of ſalvation. 2 *Cor.* 6. 2.

" But we know not what a Day may bring forth. There is no *boaſting* of to *morrow*. *Prov.* 27. 1.

To day, if you will hear his voice *while it is called* [*to day.*] *Pſ.* 95 8. *Heb.* 3. 13.

" The *Night is coming on*, when no man will be able to work. *Joh.* 9 4.

For, *this* is the *laſt time*. 1 *Joh.* 2. 18.

God works *no miracles among the dead*, nor ſhall the dead riſe up again to praiſe him. *Pſ.* 88. 10.

Remember the *Dayes of darknes* ſhall be *many*. *Eccles.* 11. 8. And when the *Tree falls*, whether it be toward the South, or toward the North, in what place ſoever it falleth, *there it lies*. *v.* 3.

Be *strong* therefore, and let not your hands be weak: for *your work shall be rewarded.* 2 *Chr.* 15. 7.

Whatsoever good thing any man doth, the same shall he receive *recompense* for, of the *Lord. Eph.* 6. 8. in *good measure*, pressed down, shaken together, and running over. *Luc.* 6. 38.

Our former Meditations will take the deeper impression, if (at our best leisure) we will take a view not of our *Duty* onely, but of our *Frailty* too, and our *uncertain abode* in this world: which I shall now endeavour to lay open, and clear to every eye, by such several degrees, as will make the best discovery.

XVII. Our daily Duty, and the short Time allotted to us.

THe dayes of man are like the dayes of a Hireling, that is, all to be *spent* in *labour. Job.* 7. 1. (He that hath no greater businesse may please to stay with me a while, and hear how this time should be spent.)

"Man shall go out unto his *work* untill the *Evening. Ps.* 103. To his (*work*,) that is, to such a *work* as befits him, and agrees with the functions of a *Reasonable Soul* of a Christian, &c.)

To the (*Evening*,) that is, to the period of his Life. So to make it [*opus diei in die nostro*,] a *Dayes work in the compasse of our Day.*

For

For in God's Arithmetick, our Life is usually reckoned by *Dayes*.

"The Dayes of *Adam*, *Seth*, *Enos*. Gen. 5. The 'dayes of my *pilgrimage*, saith old *Jacob*, are 'few and evil. Gen. 47. In the dayes of *Josiah*, *Solomon*, *Herod* the King, &c. 1 *Reg.* 10. All reckoned by Dayes. (Our Nights slide away insensibly. It is well, if our Dayes are worth the reckoning.) Or rather, our *whole life* is but one Day.

In which *Day* of our Life (as in all other Dayes) there are *distinct seasons*, wherein we may apprehend opportunities for any work; and we cannot do it but onely in them. For who can deter the cool of the *Morning* to some remoter part of the day? who can anticipate the heat of the *Noon*, and take it in the *Morning*?

So it is in the Day of our Life. The *strength* of *Youth* must be used in the *Spring*, and *morning* of our Dayes: and the *weaknes* of *Age* must be expected when our *Night comes on*.

Therefore in the whole course of our Day, we must learn to distinguish betwixt χρόνος, and, καιρός, (betwixt the *Day*, and the *Opportunity*, and *season* of the *Day*) betwixt our drousy hours, and our *hours fitter* for *Action*. Opportunity not extending it self equally to all our day, but lighting upon some parts. Which may admonish us (that we may be some dayes the more excused) to be the more

diligent upon other Dayes. For indeed (as our Church, in our Common Prayers, [in *Zacharie's* Song] doth every day put us in mind) our *daily task*, and the *end* of our *Redemption* is to *ſerve God in Holines and Righteouſnes all the dayes of our life*. And this muſt the rather be thought on, becauſe *ſome mens daies* are like *Winter-dayes*, ſhort, and ſharp: ſome like *Summer dayes*, fair, and long. And ſome men's daies are intermixt: but *all together* are but *Dies*. Nay, it is well if they come up to a Day. It may be they will prove but as a *watch in the night*, (*Pſ.* 90.4.) like a piece of a night, rather then a whole day;) or (if a day) but *dies palmaris*. *David* thought his to be ſuch, that he could *ſpan* them, (*Pſ.* 39.6.) meaſure them at his fingers ends: and ſo may we. Nature hath imprinted the memory of it there, that we ſhould never forget it.

For the *fingers* are longer and longer, to the top of the Middle-finger (which is the higheſt,) and then they go *lower and lower, with a deſcent that is more ſuddain*. And ſo doth our *Life* with a more violent, quick, and præcipitate deſcent, and perhaps without ſuch degrees.

Therefore they that have looked into the ſhortnes and miſery of our life, could never find any compariſon low enough. They that call it *Vanity* (in the *Abſtract*,) when they think better upon it, will rather call it *Vanity*

of

of *Vanities*, the *Abstract* of that. *Eccles.* 1. They that expresse it by a *Day*, when they find it proves not alwaies so long, will rather correct their expression by a *shadow of that day*, or (if that be too much) *umbra declinata*, "My dayes are like a *shadow declining*, saith holy *David*. *Ps.* 102. 11.

For (alas) to make our Life a *whole day*, is to fit the comparison to them that live to their *full Age*. But what if they dye in the *Noon-time* of their day? what if they dye in the *morn* of their Age? what if the *Sun set suddainly* upon them, as soon as it is up? *Jer.* 15. 9. Nay, what if *Death enter into the very chambers of the Womb*, and cut off the thread of their life, before they see light? Can their life be expressed by a Day?

No: a *shadow*, and a *shadow declining* is little enough for that. So soon do some bury their Day, and never restore it: so soon doth their Sun set, and never rise again, before it climbe the half ascent of Nature: and so *brittle* we are, all of us, like the *vessels* of the *Potter*.

That Pot goes first, that gets the first blow, not that which was first made. Such be our Bodies at the best, *Houses of Clay*: *Job.* 4. 19. 2 *Cor.* 5. 1. every day mouldring away, and ready to fall.

And so weak, that even Meat, and Drink, the very staffe of life, the *props* of this *ruinous house*, do as often prove the *occasion* of *falling*, as any thing else. But

But when the beſt courſe is taken, we cannot ſay our Life is like a *Body*, which though it be never ſo ſwift, may have ſome obſtacles witho t, to hinder it in the ſpeed. It is like a *ſhadow*, that *cannot be ſtayed* by any outward reſiſtance, or any thing within us. The *Sun* onely it is that *lends* it to us, and takes it *along* with him in his ſwift motion; though many times ſo *ſlily*, that we cannot perceive it. For who ſeeth the *ſhadow*, as it paſſeth along upon the *Diall?* yet ſtay but a while, and who cannot ſee that it is paſſed? So it is with us, whether we move or reſt, wake or ſleep, take notice of it, or let it alone, our *ſhadow* ſtill walks on, till it meet with the *ſhadow* of Death. Whence it comes to paſſe, many a time, that like thoſe which are *aſleep* in a *Ship*, that is beaten along with a lofty wind, we are brought into our *Haven*, before we ever *dreamed* of meaſuring ſo much as half the way.

And ſo (before the time we expected) we are laid up in the *Treaſury* of *Nature*, in the *Dormitory* of many *Saints*, whence there is no *return* to our former *manſions*. Thoſe places of former *acquaintance* will know us no more.

For when we dye, we are *like water poured out*, that cannot be *gathered up* again. 2 *Sam.* 14 14. When we are laid aſleep in the grave, we *have taken up our lodging* there, as *in domo æternâ*. *Eccles.* 12.5. No thought of removing while the world continues.

XVIII.

XVIII. A view of our frailty, *taken from the consideration of our* firſt Materials.

THat what we have ſaid of the *Duty*, and *Hazard* of every Day, may take the deeper impreſſion, ſomewhat may be added concerning our firſt *Principles*, in the Day of our *Creation*.

Of all the *Elements*, God then made choice of the *Earth* to be *our matter*: and, of all ſorts of *Earth*, He derived Man, and his Name too, from the *baſeſt*, *ſlimy*, *contemptible* part of the *Earth*. That is אדמה which gives the name to *Adam*, or *Man*.

The *Ægyptian* darknes had light enough, to diſcover this truth unto us. For, hence it was, that in their *Natalitia*, they had a cuſtome to make them a *Poſie* of Herbes, and thoſe *ſtinking herbes*, ſuch as grow in their fenny, and foggy places: to ſhow the *Affinity* we have with *Mire* and *Clay*, the *moriſh*, and baſer parts of the *Earth*, from whence we begin the *top* of our *Pedegree*.

The Earth is a *Principle* low enough, and baſe enough: but we muſt goe lower. *Man that is borne of a woman* falls ſhort of what *Adam borrowed* of the *Earth*. The *horror* of that is not fit to be uttered. Nor can I thinke of ſpeaking ſo little, but that it may quickly ſeem to be too much.

Such

Such is the *Mold* wherein we are *caſt*, that come after *Adam*. And ſo much cauſe our holy *Mother*, the *Church* hath to direct us (in our *Te Deum*) every day to give *humble thankes to our Bleſſed Saviour*, that for our ſakes, *he would not abhorre* even the *Virgin's wombe*.

Man either wayes conſidered, in his *Originall* (from the *Earth*, or from a *Woman*) is a ſubject too meane, to detaine us any longer. We will rather looke a while upon the *Miſery that waits upon him*, which had ſo *fearfull a beginning*, as may preſage no rare *ſequel* of his *ſtory*, while he is in this *Houſe of Clay*, this foule Priſon, and ſtinking Sepulchre of the body.

In the view of this Miſery, firſt we may look upon the *ſhortnes* of Man's time here.

So ſhort it proves to many, that they never come alive into the world. For, the *Mother*, or the *Midwife* is (now and then) a *Man-ſlayer* in the birth. And the queſtion being but of a *weake veſſell* (of the mother I meane, as well as of the child) that *which is borne muſt ſometimes be hindred* from being *borne alive*: leſt ſhe that promiſeth a *Birth*, and *Life* to another, make way for her owne *funerall*.

A child, that hath but a *weake thread of life* to *hold* by, when he is delivered of his *Mother*: For, that is to him as dangerous an eſcape, as ſhe hath, in being delivered of him.

After this hazard, is he likely to hold out, that is thus born of a *woman*? For, we ſay,

the woman is the ſurer ſide. Then is he marked out for an iſſue of the weaker veſſell. And ſo (when he is newly born) he is *preſented* to the *world* more *naked*, *infirm*, *ignorant*, and *deſtitute* of *help* then any other creature.

He's *born* with a *faculty* of nothing but *weeping*. Wherein he ſhowes enough of the *woman*. But, for any other ability, there is no *Creature*, but goes *beyond* him in his *birth*. Which I ſpeak not of living, and ſenſible creatures only. For, the very trees (that have a far inferior degree of life) have better *clothed*, and *armed* their young *iſſue*, that proceed from them, againſt all *injuries*, then any *woman* ever will ſet out one, that is born of her.

It is no *wonder*, if all *children come into the world crying*, that have ſo much reaſon to complain of their ſad condition.

And yet (would you think it?) *We can* quickly *forget* our *Principles*, and as ſoon as we are grown up, be as briſk, and jolly, and proud, and buſie in the world, as though we were born like the ſtouteſt of all Creatures, and could not with the *fillip* of an *ague*, and the *blaſt* of 100 *diſeaſes*, be *turned* again to our *womaniſh weaknes*, and (which is further) *into the very earth too*, from whence the choiceſt peice of manhood was taken. So ſoon are we *turned* from *man* to *woman*, from *woman* to *earth*, and ſo all our thoughts periſh.

This

This is our case, if we live long enough to see it. But (as God would have it) most of us come short of this experiment of our frailty; our short life will not reach up to it.

The Royal Prophet reckons the term of our life 70 years: and how few come up to that? Or if they do; would you but *abstract* so many *years* spent in our *infancy*, and ignorance; so many in the wild *disorders* of *Youth*; so many in the *sicknes*, *weaknes*, and *necessities of Age*. Then so many *nights in sleep*, so many *dayes in visits*, and complements, and recreations, and *somewhat worse*: Then could you but see what is left, and compare that with Eternity, you would say, I have spent too much time, to shew how *little* our life can challenge.

And how *uncertain* is that little? it *fades* away *insensibly*, when it presents it self to us in the greatest *show* and *perfection*. In the middest of all our *sweets*, it is ever *spending* and drawing to a *period*. In our sleep, and other our best wayes of rest, and content, we consume away, and hasten to our graves, never continuing in the same state. One *Month*, one *year*, one *Age* of our life, ever *thrusting* on another. One *change producing* an other in every part of our *Age*, till (before we expect it, for the most part) we are *suddainly* brought to our *End*. Either by some *poison*, that lies hid in our *delight*, and never discovers it self till it is too late: or by some *accident*, that we could

not

not foreſee: or, at leaſt, by the *haſty ripeneſſe* of our *Age*, that ſometimes makes us fall off from the tree of life, before we have well informed our ſelves how to live.

VVhile our *time* is *ſpending* ſo faſt, we ſhould take *ſpeedy care* of our *eternal ſtate* hereafter: while our *life* here is *running away*, we ſhould be the more *vigilant over that heavenly race*, that is ſet before us: To that purpoſe, *caſting off* ſuch *impediments* as may hinder us in that *courſe*, and *acquainting* our ſelves with the meanes, that may *advance* our *ſecurity* of a *better* life.

XIX. The fulnes *of our* miſery *amplified by way of Inſtance.*

VVE have found the *terme* of our life to have ſo much of *Nothing*, that a *Day*, or a *ſhort* time is too large an expreſſion: now you may ſee, it is *filled* with ſo much variety of *Miſery*, that we ſhall not be able to expreſſe it to the full.

It is no ſmall part of our miſery, though our *hearts* are ſo inlarged, & *inſatiable* in the *deſire of ſeeming good things*, ſo that the whole world is not able to fill one heart: yet on the contrary, if they come to be *filled with miſery*, a *little* of that (if they be not careſully looked to) will ſo *choke* them up, and oppreſſe them, that they will be ready to *break*. And this fulnes diſcovers it ſelf in trifles. How

How is *Haman* out of all patience, if *Mordecai* do not ſhew him ſome reſpect? *Eſth.* 5. 11. Neither the glory of his riches, nor the multitude of his children, nor the favour of the King, nor any thing would availe him, ſo long as *Mordecai* the *Jew* did no *reverence* to him. In the height of his felicity, the want of a poor *Ceremony* made him think of no other way to appeaſe his wrath, then by *ſacrificing* the whole *Nation* of the *Jewes* to his fury.

But what ſpeak I of *inſolent* ambitious *Haman*? VVe may ſee the like in a Holy *Prophet*, but ſubject to thoſe *infirmities* that we are.

How is the Prophet *Jonas* fully vexed, if he do but want his *gourd*, when the Sun began to convey a little more then ordinary heat? In *that onely miſery* (if it deſerve the name) he is ſo full of it, that it *runs* out at his *mouth*. And when God asked him, if he did well to be angry for the Gourd, he gives him this ſtrange Anſwer, that he did well to be *angry* unto *death*.

As it was in proud *Haman*, and angry *Jonas*, ſo it is in moſt of us. The loſſe of one expected Pleaſure, or Profit, or Dignity will ſet us in a pett, and make us forget our ſelves, and our beſt wayes of ſolace.

It were an infinite labour to run over all the *Inſtances* in this kind, to ſhew that we have hardly any one kind of miſery, but is able to fill and burſt the little heart of man. For the meer

meer fancy, and deluded *apprehenſion* of a *danger*, that perhaps will *never* come; yes, and of a *danger paſt*, hath power enough to lay waſt the poor heart of man.

And if we eſcape thoſe, and the *hazardous* miſtakes, that Fancy (in *dreams*, or otherwiſe) preſents, like *bugbears*, to affright us into nothing: we are not then ſecure. So many *reall troubles* may come from any thing that is near us, or about us.

There is not one member of the Body but may (we know not how ſoon) be attended with ſuch pain, as may ſeem a piece of *Hell* upon *Earth*, and make us think the reſt and quiet of the body in a ſtinking *grave*, to be a *Happines*, not unworthy of our *Ambition*. So intolerable it is to *indure* the *pain*, and perhaps no leſs *intolerable* to indure the *remedy*.

But what ſpeak I of *diſeaſes?* there are a thouſand other wayes to adde more meaſure to the *fulnes* of our *miſery*, and make the ſtouteſt of men an *inſtance* of *frailty*.

A little *poiſon* can *ſwell* him into *Death*. A little *pin* can make way for his life to run out at. A little ſuperfluous *heat* can render him (in a few dayes) *key-cold*. And the very *look* of a *venemous* eye can blaſt him into *nothing*.

Hunger can eat him up. *Thirſt* can dry him into a very Skeleton. His own *food* that ſhould *preſerve his life*, can breed the matter of his Death.

So

So weak a *Caſtle* is the Heart poſſeſſed of in this *houſe of clay*, which is full of *holes* to let in *ſorrow*, *diſeaſes*, and *death*, and hath as many *paſſages*, whereat Life and Comfort can take the *wing*, and *fly away*.

And yet can *we* (that know all this) *buſie* our ſelves in building ſtrange *Caſtles* in the *Air*. VVe can *triumph* in the *Cobwebs* of our own *conceits*, till death *blow* them away with our own *breath*. VVe can ſpend our ſhort *miſerable* life in *catching flies*, or what is more vain.

And if *miſery* come not faſt enough upon us, we can *invite* and *purchaſe* it at our own coſt. For what do we elſe, when we *tempt* it in by the *eye*, and make our own *fears*, *loves*, and *Jealouſies*, the betrayers of our own ſtrength. When we *ſwallow* it down in the *taſt*, and buy our ſharpeſt pains, with the ſhorteſt pleaſure. When we ſuck it in at the other *ſenſes*, and make our ſelves ſenſeles by the organ of ſenſe. When our *wild apprehenſions* expoſe us to *ſcorn*, and *contempt*, if not to the danger of *Schiſm*, and Hereſy, or what elſe may proceed from the raſh and diſordered notions of the weak brain of man. When we make our ſelves *ſick* of the *Epidemical diſeaſes* of *ſelf-diſcontent*, and the *deſire* of *change*, though (a thouſand to one) for that which is far worſe. We can *pick miſery* out of others ſeeming *Felicity*, and like all but what we have

not

ot. And, when we have got what we long-
d for, we can *long* as much to be *rid* of that
n exchange for a new *Vanity* of another,
ame. Thus we *tire* our ſelves out of one
iſh into another, and through ſeverall *Em-*
loyments, *run* our ſelves out of *breath*. As if
ur ſhort miſerable life had not *ſhortnes*, and
iſery enough of it ſelfe: but we muſt catch
t all meanes, and *deviſes*, that may *ſhorten* the
ne, and fill up the other.

If all that we have hitherto ſaid be not e-
ough to fill the boſome with exceſſe of miſe-
y, there is nothing *about us*, but is able to
rompt our *memories* with the ſad acceſſes that
re often made to all the former dangers, by
ome *heavy* and *diſaſtrous event*.

The *Earth we tread on*, hath often deceived
er inhabitants, and devoured whole Cities on
ſuddain,

The *Air we live by*, hath often infected
hole whole Countries, anf made the moſt
opulous places a ſolitary wildernes.

Fire and *Water* (that we *refreſh* our *ſelves*
ithall) have been the unexpected deſtructi-
n, and ruine of many healthy bodies, and
ouriſhing ſtates.

The like may be ſaid of *other Creatures*,
hat (ſome time or other) ſeem to conſpire
gainſt us. But from no Creature do we ſuf-
r more, then we do from thoſe of our own
nd. *Man's greateſt miſery* is to *fall* into the
hands

hands of *man*. *Homo homini Dæmon.*

Nature hath not armed any one *Creature* with such *shrewd weapons* to fight against men as we have invented *engines*, and *stratagems* and malititious *devises*, to *make away* one another, by whole troupes.

And yet, forsooth, Man is he, that is naturally *Animal politicum*, a lover of society Man is he that Nature brings forth unarmed as if she intended him for Peace, and Charity.

How many of us then are very unnatural? For, we find it too true, there is no such cruelty as the cruelty of one man to another No such *variance* as that between *man*, and *man*: between *brother*, and *brother*.

Nay, I may come nearer.

No such *variance*, no such *civil wars*, as those which we have *within our selves*. Our own *Affections*, and *Reason* are at the greatest *oddes*. The *Body* and *Soul* are not so united but that their dissentions are as great as any.

Therefore no wonder. if we are often afflicted, and vext with other men: with our best friends, and kindred. For, we seldome continue long in *peace*, and *good termes* with ourselves.

And which of us is not conscious of some *bitter conflicts*, that we have had with our own *passions*) if we be not ruled by them which

which is far worse) To say nothing of the cruel *whippes*, and *lashes* that some have had from their own, *conscience* too.

This is the *top* of all the misery, that can fall upon man. Hardly can we adde any thing to this *fulnes*.

Put altogether, & you will say, we have heard enough, in *confirmation* of this truth: though only by way of *Instance* and *Induction*. Where the very *reckoning up* of the *Particulars* is able to *tire* and *convince* us, and make us willing to be freed from any further *proof*.

XX. *The close and fruit of the former Meditations.*

I Hope the pious and heedfull Reader will find out sometime, seriously to weigh the former Advertisements: which are fit and *proper Motives*, not onely *to humble us*, but *to weane us from too much love of* a short and miserable *life*: and from doting upon *wealth* and *honour*, which may leave us, or we them, we know not soone.

For, our life is so *uncertaine*, that (in our greatest strength, and hope) it is but a *puff* of *breath* in our *nostrels*, that puts a difference between our estate and the estate of the dead.

And againe (in this little uncertaine time) so *full of trouble*, that every particular Day hath his full measure. ἀρκετὸν τῇ ἡμέρᾳ. "Sufficient

cient to the day is the evill thereof, ſaith our *bleſſed Saviour* himſelf. *Mat.* 6.34.

And, if that move us not, yet remember, that, while we *procraſtinate*, and ſpin out the time (that ſpends ſo faſt, of it ſelf) "*Vengeance* and *Damnation* do not ſleep. 2 *Pet.* 2.3. While we go on ſecurely, live as we liſt, and rant it: we know not who ſets *all upon the ſcore*. Therefore *let us not defer* our *amendment*, and *reconcilement* to God, and our ſelves. Let us quickly *make ſure* for thoſe *Cordials*, and *Supports*, that will *ſtand us in moſt ſtead*, when the *cup* of our *Affliction* is fulleſt, and the *tide* of our *miſeries* begin to *overflow*.

And withall, Let the ſhort continuance of us, and our miſery here, teach us not only to be the more *patient* (our ſhort ſufferings working an eternal *weight* of *Glory*) but the more *valiant* too, and the more deſirous of employment wherein to expreſſe our ſelves.

In other caſes, the more the *hazard* is, the more we rouſe up, and are pleaſed with the fair occaſions, that we have to ſhow our *Valour*.

" *Optat Aprum, aut fulvum deſcendere monte leonem, i e.* the love of our credit will make us ſlight all danger.

But in all caſes, we take *good encouragement* from the thought of the *reward*. And why ſhould we not here? For, If *ſhortnes* of time, and *fulnes of miſery* cannot *awake us*, this, I hope,

hope, will; that they which live well, ſhall have them both anſwered *with length of time*, and *fulnes of joy*, in the preſence of God, where there are pleaſures for evermore.

I intend to ſay more of that fulnes, but firſt I will conclude what hath been ſaid, with this Morning prayer following, that may help to prepare us for the buſines of the day.

A Morning Prayer

IN all that we ſhall do this day, *proſper* thou, O Lord, the *work* of our *hands*, O proſper thou our handy-work. *Pſ.* 90.17.

In all that we ſhall think or ſay, let the *words* of our *mouth*, and the *Meditations* of our *heart* be ſuch, as may be ever *acceptable in thy ſight*, O Lord, our *ſtrength*, and our *Redeemer*, (*Pſ.* 19. 14.) that thou maiſt for ever vouchſafe to be with us both in life and death.

Wherein (for the ſhort time of our life here) give us grace ſo to *behave our ſelves*, as in thy *preſence*: *fearing* nothing ſo much as thy *diſpleaſure*; *hating*, and *ſorrowing* for nothing ſo much as our ſins; *loving* and *joying* in nothing ſo much as in Thee, and thy *glory*.

And for the time of our *Death*, wee beſeech thee in thy good *providence*, and *mercy*, ſo to *order* it, that we be not found either *unprovided*, or unwilling to depart, in that kind of Death, and by that means which thou ſhalt

appoint. But ſo to be ever affected in *Faith*, and *Love*, as they that long to be delivered from this body of ſin, into the glorious *liberty* of the *Sons of God*.

In this *Hope* we reſt, and into thy bleſſed *Protection* and *mercy* this day, we *commend* our *ſouls* and *bodies*: Beſeeching thee ſo to *ſanctifie* and direct us in the *wayes* of thy *Laws*, and in the *works* of thy *Commandements*; and to give thine *Angels* ſuch charge over us, that through thy moſt mighty *Protection*, both here, and ever, we may be preſerved in body and ſoul to ſerve thee, the onely true God, through *Jeſus Chriſt* our Lord. Amen.

XXI: The Fulnes of miſery here, anſwered with the beſt Fulnes hereafter.

IN the cloſe of the laſt Meditation, I promiſed to ſay ſomewhat of a better *fulnes*, (that we might not be too much dejected by the *fulnes* of our miſery) and now I ſhall do it. There is a *happy fulnes* propoſed to our *deſires*, and *endeavours*, if we will *labour* to be in the number of thoſe, that have no inordinate appetite to the things of this life; but rather ardently deſire, and *long for an extraordinary pitch of a holie and virtuous life*. Never counting our ſelves to have *apprehended*, nor looking back to thoſe which are behind us, but *preſſing forward* towards the *Mark*, that is ſet before

before us, which is the way and means to the price of *eternal glory*. *Phil.*3.12, 13. To such our *Saviour*'s promise is thus delivered with his blessing, "Blessed are they that hunger and thirst after Righteousnes, for they shall be *filled*, or *satisfied*. *Mat.*5.6.

But *wherewithall?* with so much, as cannot be *fully expressed* to our *dull capacities*. Therefore it is left *indefinite*, being far above our *language*, or *desire*.

This *Fulnes*, and *satisfaction* may seem to be the *perfect expletion* of all the *natural desires* of the *soul*, and *body*, and *person of man*, with their own proper *Objects*, as far as he is capable.

1. *The Soul.* In the *Understanding*, with *Truth* it self: In the *Will*, with *Goodnes* it self.

2. The *Body*: 1. with *Life*, in the true land of the living. 2. With *health* and *chearfulnes*, where all tears will plainly appear to be wiped away, and all *maladies* cured. 3. With *Beauty*: where our Bodies shall be like to our *Saviour's* glorious body, (*Phil.*3.21.) in some conformity to his now most glorious estate.

3. The *whole Person*. 1. With *glory and honour*, which we earnestly expect, and wait for (St. *Paul's* word is most Emphatical, ἀπεκδεχόμεθα.) 2. With the best *society* and *conversation*. Innumerable company of *Angels*, 10000 times ten thousand ministring *Spirits*: and with them the glorious company of *Apostles*, *Prophets*, *Martyrs*, *Confessors*, *Virgins*, and o-

ther *Saints* that make up one quire, to ſing *Hallelujahs* in Heaven. 3. *With* ſuch *union with God*, as we are capable of. For, nothing elſe will ſatisfie the little *triangle* of the heart of Man, but the *Trinity* it ſelf. Nothing but שדי (all-ſufficient) is our *objectum adæquatum*. The *height* of [*ſaturabuntur*] muſt reſt upon that. Who can fully expreſſe theſe things? But we are to be excuſed, if we endeavour to expreſſe what we can. For there is a bleſſed *hunger*, and *thirſt* after the knowledge of them.

Who is not delighted to heare? that (howſoever we are here diſperſed, and perſecuted) we ſhall be hereafter as *Fellow-Citizens*, in the ſame heavenly *Jeruſalem*: *Hebr.* 13. 14. *Hebr.* 11.10. as we are already *Fellow-Citizens* of a lower *Jeruſalem*, which is the *Chriſtian Church*, built upon the *Foundation* of the *Apoſtles*, and *Prophets*, *Jeſus Chriſt* Himſelf being the head corner-ſtone. *Epheſ.* 2. 19. 20.

We ſhall be *Fellow-Servants* in the ſame glorious *Family* of the *King* of *Glory*: as we are already *Fellow-ſervants* of the ſame *Houſhold* of *Faith*. *Gal* 9.10. *Epheſ.* 2.19

We ſhall be as *Children* of the ſame *Heavenly Father*, not only in filiall *Love*, and *Obedience*, but alſo in the fruition of an eternal *Inheritance*. *Hebr.* 9.15.

We ſhall be as the *Spouſe* of *Chriſt*. The

Pro-

Prophets ſpeak of him, as of our *Lord*, and *Huſband*, *Iſai.* 54 5. and St *Paul* makes mention of it, as of a great *Myſterie*. *Epheſ.* 5.32. It began in our *Saviour's* aſſuming our Nature, and it will be conſummate at the great marriage Supper of the *Lamb*: when we ſee his new *Bride*, prepared, and adorned for her *Husband*. *Rev.* 19 7. & 21.2.

We ſhall all be *members* of the ſame *myſticall body*, whereof *Chriſt* is the head. And the *Holy Spirit* will *diffuſe* Himſelf into every *myſtical member*, making us *all* of one *Spirit*. Not by way of *Eſſence*, and *Information*, but by way of *Inhabitance*, and *Participation*.

In this divine *Union* to the *Underſtanding*, we ſhall know God fully, not *extenſively*, but *diffuſively*. As we ſee the Sea, diſtinctly from all other bodies, and know it to be the Sea, and ſee what the *largenes* of the *Object* will ſuffer.

In this *Union* to the *Will*, we ſhall be filled with the love of God, and find a divine *influence* of his favour.

Hence are thoſe ſtrange expreſſions in the *holy Scripture*, wherein we are ſaid to be μέτοχοι τῦ χρισῦ *partakers* of *Chriſt*, *Hebr.* 3. 14. " and μέτοχοι πνεύματος ἁγίυ, *partakers* of the " *Holy Ghoſt*, *Hebr.* 6 4 and θείας κοινωνοὶ φύσεως, *partakers* of the *Divine Nature*. 2 *Pet.* 1. 4. Which one would think enough, to expreſſe the *fulnes* of our *Felicity*.

All this *Fulnes*, and *Satisfaction* cannot but ſtrike a *luſtre* upon the whole *Perſon*; upon our very dark bodies: as the *ſplendor* of the *Sun* doth upon the dark body of the *Moon*.

But if any man doubt, how a ſpirituall *Subſtance* (if I may ſo ſpeak) can thus *ſparkle*, and be viſible in the Body.

Let him remember, how the life of the Body can *clear* the looks of that: when it is powerful within, and the Heart well pleaſed.

Let him conſider how a little *glimpſe* of the *divine Viſion*, dreſſed the whole countenance of ſuffering *Steven*, ſo that his face became as the face of an *Angel*.

Let him conceive, how the ſight of his new-born *Saviour* carried the heart of old *Simeon* into ſuch an *exſtaſie*, that the earth could hold him no longer, he was preſently come to his [*Nunc dimittis.*] What ſhould I ſtrive to ſay more of this *fulnes*, and *ſatiety*, which hath a *veile drawn* before it, and cannot be clearly diſcovered?

The *Devil* might undertake (at a venter) to ſhow the glory of all the world in a *Mountain*, and in a *Moment*, but there is no *Mountain* high enough, no Time long enough to ſhow us the *fulnes* of this *Joy*, and *Glory*.

God hath purpoſely concealed it, that we might rather love Him for Himſelf, then be raviſhed

raviſhed with the powerful love of any *reward*.

Therefore if I had the tongue of Men, and *Angels*, my words would be but like *Counters*, that muſt ſtand for a greater *Summe*. For there is no *fulnes* like this, and yet there is nothing but may be more fully expreſſed.

I wiſh we may all know it, by the happy *fruition* hereafter, that we may ſee it a *Fulnes* both without *defect*, and *without end*. In the mean time we may chear up our ſelves with the *ſpeculation* of it, and ſing with the *Pſalmiſt*, "In thy preſence, O Lord, is *fulnes of joy*, and at thy right hand are pleaſures for *evermore*. *Pſ.* 16.12.

XXII. The ſame Happines expreſſed under the promiſe of the Viſion of God.

ALL the *Happines* that we have named, or that can be named by any farther *enlargment*, may be *epitomized* in two words, *Viſio Dei*. So much there is in that, though hardly to be uttered, or conceived by *mortal* men. But it is reducible to theſe two *branches* of *Felicity*.

1. The happines that we are *here* capable of (by the eye of *Faith*) in heavenly Contemplations.

2. The Eternal Happines, whereof we ſhall participate hereafter, in the full *fruition* of the *Deity*.

These two wayes onely it may be conceived, according to the two several states of a *Christian*, here in *Grace*, and hereafter in *Glory*.

1 That [*here*] is in holy *devotions*, and divine *Speculations*, guided by the eye of *Faith*. Such as we have especially at the *Holy Table*, and other our highest *Raptures*, after the exactest and best preparations of our selves, which present us pure, and holy before God.

A *Type* of this we had in the *Legal* purifying and hallowing, before the entrance into the *Temple*, where they accounted, that they had a kind of *Vision of God:* as appears by those *phrases* of the *Psalmist*.

Quando veniam, & apparebo ante faciem Dei. 'When shall I come to appear before the face of God? *Ps.* 42.2.

Videbitur Deus Deorum in Sion: The God of 'Gods will be seen in *Sion*. *Ps* 84.7.

So they expressed the happines of their holy approaches to him, that dwelt between the *Cherubims*, where sometime appeared a *lustre*, that *represented* the *Majesty* of *God*.

But, of all other, their *Priests*, and *Prophets*, the *Seers* of *Israel*, had the greatest share of this happines. Their pure Sou's were more taken up with such heavenly *Visions*: wherein they became like pure *looking-glasses*, that represented so much of the pleasure of God, as the children of *Israel* could not have well seen, but in them: nor they themselves so well discovered,

covered, if they had not, like pure, and holy veſſels, been fitted, and made capable of ſo high a favour.

To have ſuch an immediate divine influence upon the ſoul, never came to any, but upon a quiet and holy compoſure of themſelves.

2. This is all that can be thought upon here, the other, and clearer Viſion of God, is that which we expect in a better life.

To *ſee God* is the *Epitome* and *Compendium* of all *Happines*. Our beſt Joyes and Delights here are but a *blaze* to that light and Splendor, as our greateſt ſorrows, and troubles here are but ſhadows of darknes to the horror that follows upon the loſs of that ſight. For, as all miſery begins with ſhutting out of his preſence, ſo all happines begins with the light of his countenance, with the *Viſion of God*.

Hence it is, that *Moſes longed* for it, [Let me ſee thy face]

David was *reſolved* on it, "Thy face, O Lord, "will I ſeek. Shew us the light of thy counte-"nance, and we ſhall be ſafe.

And *Philip* ſaid well, *Oſtende nobis patrem, & ſufficit*: Shew us the Father, and we will ask no more. *Joh.* 14.8. For who can be admitted to the ſight of him, and not be happy?

They that ſaw *Moſes* (that had ſeen God face to face) had more glory to look on, then they were able to behold. *Moſes* was faine to do them the favour to veile his face.

They that *saw* but a *glimpse* of this glory (in the *Transfiguration*) were presently at building of *Tabernacles*, to stay by it, [*bonum est esse hîc.*]

They that saw St. *Stephens* face in his *Martyrdom*, (while he then looked upon *Christ*) saw it shine like the face of an *Angel*, while the glory of Christ sparkled a little upon it.

What *happines* do you then think it is, to see God in his *glory*, when they have been so affected, that have but seen them that have seen God, and not in his full glory neither?

And what a *heavy doom* will they bear, that shall be *excluded for ever* from seeing God: from seeing him in that *Jerusalem* above, which signifies the Vision of true peace and happines. Where all the holy Lamps of Heaven (the blessed *Spirits* there) have onely the light of Gods countenance to kindle themselves withall. Which He, out of a gracious *prodigality*, casts abroad among them, as the *Sun* doth among the *stars*, and that is enough to fill them all with Glory, and Content. The Vision of him being all their Felicity, as it must be ours.

XXIII. The first means of attaining the former Happines.

SOmewhat we have now heard of the *Vision of God*, as we did before of the *fulnes of joy*, in those termes wherein the *holy Scripture* is pleased

pleased to deliver them unto us: Which cannot but enlarge our hearts with earnest desire to long after them. But that is not enough toward the purchase of such Felicity. For we must not think that such a *Fulnes*, and the *Vision of God*, (the top of all Blessings,) will be given to wishers, and wonlders. We must do somewhat that God proposeth, if we aime so high. And the sooner the better: for Death followes us faster, then we shall follow the way to our eternal Felicity.

As for the *Fulnes*, which we named first, if we desire such Happines, (as well we may,) we must look back (*p.*95.) to what our blessed *Saviour* prescribed as the means to it, out of *Mat.*5.6. in these words: "Blessed are they that hunger and thirst after Righteousnes, for they shall be satisfied.

We must so long to lead a virtuous and godly life, that our Longing may be like a hunger and thirst after a high degree of that *Righteousnes*: which is there (and in many other places of *holy Scripture*) a word of a large compass, extending it self over all *virtues*. The use of it, even in profane *Authors* to that purpose, is so antient, that *Aristotle* cites a verse for it, out of an old Poet;

Ἐν δ' δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔνι.

In which sense the Scripture often calls him [δίκαιον] a righteous or just man, that is, every way a good man, in all the course of his life.

So

So St. *Aug.* and *Greg. Nyſſen*, and *Leo*, and others, take δικαιοσύνην in that Beatitude, to be meant *de generali Juſtitiâ, & vitæ ſanctimoniâ*, which we call Evangelical Righteouſnes.

And for the *Viſion of God*, (which we named in the ſecond place,) if we are truly affected with the deſire of that, the means to it is peremptorily ſet down in theſe words.

"Follow after *Peace* with all men, and *Holines*, without which no man ſhall *ſee* God. *Heb.* 12.14. God himſelf hath joyned them all together; and it is in vain for us to think of taking them aſunder. *Peace*, and *Holines* cannot be parted, and without Holines no man can *ſee God*.

I will bring you acquainted with them both, in the order wherein they are named, beginning firſt with *Peace*.

This *Peace*, (true *Chriſtian peace*) begins at home, in a peaceable ſetled mind. St. *Baſil* cals it εὐσταθειαν τῆς ψυχῆς, a ſweet compoſure, and temper, following upon the ſubjection of the ſenſe & appetite to reaſon, & all the faculties of body, and ſoul to the will & ſervice of God.

For it dwells in a heart that is at unity within it ſelf, and with alll other but Sin, and *Sathan*. A heart that is conſcious of no crime, but what is waſhed off by repentance. And ſo having loſt the trouble and ſting of all diſquiet, is eaſily reconciled to God, and, for his ſake, to all the World.

Such

Such is this Peace, ſo apt to communicate it ſelf to *God*, and *Man*.

To them both. For it hath not the happy reward (*the Viſion of God*) by looking toward God onely, but rather by *looking upon men*, and being at peace with them.

Our *Saviour* intimates as much, where he puts *pacem inter vos* [have *peace* among your *ſelves*] before *Deus vobiſcum*, [the God of *peace* will be *with you*.] For that implies, that we may cozen and deceive our ſelves in the apprehenſion of our peace with God, whom we have not ſeen, if we ſtand not in good termes of peace, and love with men, whom we have ſeen.

That is the evidence of the other. And it muſt be *Peace with all men* too. For if we are at peace with them onely, that are at peace with us, what thanks have we? Do not even Sinners the ſame? But if we are ambitious of drawing near to the God of Peace, we muſt be at peace with our *Enemies* too; and love *them*, as He loved, and did good to us, when wee were *Enemies* to *him*.

Nay, we muſt not begin our addreſſes to him, till we have firſt made ſure for that *Peace*. Whatſoever elſe we preſent before his *Altar*, it will never be accepted, unles we firſt acknowledg that love to all others, which is the firſt thing belonging to our Peace.

The *Royal Prophet* hath it in plain words.

Cum

Cum his qui oderunt pacem [I was at peace with them that hate peace. *Psalm.* 120. 5, 6.] That's *durus sermo*, you will say. Have we no limitation in this case? yes: we have one in St. *Paul's* advise to the *Romans*, "*Si fieri potest*, [if it may be,] and *Quantum in vobis est*, [as much as in you lies] *Rom.* 12. 18.

For you remember the *league* between *Peace*, and *Truth*, when they kissed each other, as the *Psalmist* speaks. *Ps.* 85. 10. We must not forsake *divine truth*, to *purchase* our *peace* with *men:* we must not hazard our eternal peace above, to make sure for peace here below. Nor must we flatter men in their *vices*, and lull them asleep in sin, by that *meanes* to keep them in peace, and love. If their *faults* come in our way, when we have a fair occasion to work upon them, we may not spare them, though we study this precept *of living in peace*.

Such and the like *Cautions* we may propose to our selves, in the prosecution of our peace with *men:* and (with that proviso) if we follow it with our best endeavours, we have done enough for our Peace. For it is enough for us to *follow* it. We cannot alwayes *overtake* it, and have *peace* as we would. To be fully possessed of peace is for the blessed Saints above. It is enough for us to do *our parts*, and to expect the happy success from God, the great *Peace-maker*.

But *follow* it we must, we that are Christians.

For

For where ſhould the *ſtudy* and *care of peace* be expected, but *among us*. And yet we ſee, we are often at more variance, then all the world beſide. The enemy hath ſowed his Tares of Schiſm and Sedition ſo thick, that they ſpoile the growth of the Church, and are ready to choke and entangle the beſt Corn.

And all the while, whoſe *Prayers* and *endeavours* fight againſt the common Enemy of Mankind? what is become of thoſe *pious acclamations*, and *zealous benedictions* antiently beſtowed upon thoſe that ſtudied the peace of the Church? "*Let them proſper that love it.* And *Beati pedes* "bleſſed are the Feet of thoſe, that come with the good tidings of peace.

In the beſt times, the beſt and wiſeſt men were put to a non-plus in expreſſing the worth and lovelines of it.

"*O quàm bonum, & quàm jucundum*, (ſaith that pious and warlike King,) *O how good and pleaſant a thing it is? Pſ.* 133. He ſpeaks it but of *peace among Brethren*. VVill you ask me the Queſtion?

Firſt how *good* it is? *R.* It is ſo good, that nothing is good without it; and where that is, (by a *rare Alchymy*) it turns *all to good*. *Solomon* a wiſe man, and a Type of the beſt Peace-maker, hath told us as much as that comes to: A "handful of hearbs with peace, is better then a houſe full of Sacrifices, where that is not: *Prov.* 15. 16. that is, better then a houſe full of good cheer,

cheer, as the Jews were wont to make after their Sacrifices: ſo good it is.

2. Then, *How ſweet and pleaſant is it?*

R. I know no *ſweet* that can ſtand in compariſon and competition with it. King *David* tels us of *Aaron's ointment*, and the *dew of Hermon*. But it is not *Aaron's* ointment that hath ſuch ſweetnes, though your liberal fingers ſhould pour it out ſo freely, that it ſhould run down to the very skirts of his garment.

It is not the *dew of Hermon*, that can like us ſo well, though it bring the hope of Fruit and profit along with it: Neither the ſweet ointment upon the head of man; nor the ſweet dew upon the face of the Earth: nothing ſo pleaſing as Peace.

Therefore the *ſweet ſinger of Iſrael* never ſeems to have pleaſed himſelf better, then when he got into his Song "—*abundantiam pacis*: *Pſ.*72.7. That is his *full* Muſick: There he is in his ſweeteſt ſtrain, when he ſings of *abundance of peace*, ſo long as the Moon indures. There he takes himſelf, and us indeed:

—*circum præcordia ludit.*

You cannot but be well affected at the reading of it, if I put you in mind of that Affection, wherein the Roman ſtory tels us, how the *Græcians* entertained the meſſage of the *peace* of *Achaia*: *Iterum, iterúmque Præconem repetere illam vocem jubebant*: They had never enough of that. The ſound of that word pleaſed

ſed them; beyond all the Muſick in the world.

Dulce bellum inexpertis, we ſay. A drum and trumpet, that calls for *war*, may be good *Muſick* to an ignorant *Novice*, as it is to a Horſe, that hath no underſtanding.

He perhaps (as *Job* ſaith, of the horſe) will ſwallow the ground with fiercenes, and rage, and ſay, among the trumpets, Aha! and mock at fear, when he ſmels the battel a far off. *Job* 39. But all thy Joy, and *Triumph* (*ante victoriam*) is but the joy of thoſe, that have no fear, no wit. He that hath *underſtanding*, though he go to war, and ſee reaſon for it, yet he hath no further end propoſed to himſelf in it, then the aſſurance of peace. He fights for peace, and is forced to buy it at that price: becauſe he finds no other way of purchaſe. *Peace* is his aim, and his joy, in the midſt of *Arms*.

But what ſpeak I of him, and his *peace*, *Peace is the Joy of all*: the *Deſire* of *Men*, and *Angels*. *Pax in cœlis*, ſay we, we wiſh Gods peace may be with us. *Pax in Terris*, ſay they, Peace on earth: Good will towards Men.

Nay, the very *Devils* are of that mind. They complain that our *Saviour* came to trouble, and diſquiet them. *Luc.* 4. And that gives a little *Copy* of their *countenance*. It ſhowes their inclination to ſome peace, if it could

could be had. *Angels*, *Men*, *Evil Spirits*, All would have as much peace, as may be. Nor can they wish any thing better, or more pleasant then that "*pacem te poscimus omnes*: We are all for peace, if we understand our selves. Which our *Saviour* seems to mean by those words. *Have salt, and have peace, one with another. Marc.* 9. 50. that is (according to the Hebraisme which puts the Imperative for the Future Tense) If you have any wisdom, or understanding: if you have *micam salis*, you will have *peace*. He hath but little *salt* in him, and knowes but little, that knowes not the benefit of *Peace*, and desires not to partake of it, in every kind.

Especially, it is the *desire* of all good *Men*. They like it best, and are ever readiest to follow after it. Our holy *Mother*, the *Church* hath brought them up to the love of *Peace*: directing us every day to pray for it: to that purpose, appointing 2 *Collects* for *Peace*, one for every Morning, the other for every Evening: and at full Service, making choice to dismisse us with the blessing of *Peace*.

And well *She* may do all this. For *She is Gods Vineyard*. And *Peace* is the only *hedge*, and *fense* to keep her from danger. Or if you will, *Peace* is the *Bond*, that ties us together, among our selves, and *God to us*. "His Tabernacle is in *Salem Psal.* 76. 3. (that is, in English) His *Habitation* is in *Peace*. And if

we

'we *live* in *Peace*, the *God* of *Love*, and *Peace* 'will be with us. 2 *Cor.* 13. 11. *He* that dwels 'in *love*, and *peace' dwels* in *God*, and God in him. 2 *Joh.* 4. 16.

Such were the *Comforts* and *Meditations* of *Christians* in the first, and best times. Which 'made the *multitude* of believers to be of one *Heart*, and *Mind. Act* 4. 32.

And what are we now, or what do we? We put fair for a multitude of *believers*. For who accounts not himself to be one of the *Faithful?* But what is *become* of *Cor unum?* (one Heart) we are to seeke for that.

If the *Church* hath been so heretofore, why should not we be like minded? Hath not our *Saviour* left us the same *Legacy* of *Peace*? Hath he not left us all, as *Sheep* under one *Shepherd?* And who ever saw *Sheep* play the *Wolves*, or not be at peace with one another? If we would but think of the *peace* of *Sheep*, and the place of *Sheep*: we should not easily be divided among our selves. Especially if we would consider withall that it is not left to us, as a *matter indifferent*, whether we will follow Peace or no?

It is composed of a *peremptory Command*, and cannot be kept, unles we follow that *Rule* of St *Paul*, "Let all things be done decently, and in order.

For if St *Aug*: mistake not and the *School-*

men,

men, that commend him. for making up the *Description* of *Peace*, by [*tranquillitas ordinis*] *following* of Peace connot be but in a *harmony* of *Obedience* (an *orderly disposal* of our selves, for the attaining, and keeping of Peace) ever giving *Peace* the *preeminence* in our *consultations*, according to the *Apostle's* other *Rule*, "εἰρήνη τῆς θεῦ βραβευέτω. *Col.* 3. 15. that is, Let the love of *Unity*, and *Christian Peace* carry away the price, or moderate all your Actions (like a βραβεύς and ἀγωνοθέτης) let all be concluded in peace, as far as it will stand with the utmost of our ability.

Which that we may the better be perswaded to do, it will not be amiss, to take a further view of this *Peace*, and the terms, wherein the *Scripture* proposeth it to us. *Hebr.* 12. 14 *Psal.* 34. 13.

XXIIII. *Another reflection upon the proposall of the first* Means.

WE must yet take a little more pains, to expresse our affection to *peace*; which is commended to us in such *emphatical* words. For.

בקש (seeking, *searching*, inquiring after) and רדף or διώκειν, (following hard, pursuing, or *hunting* after) are words of *labour*, and of *love* too. *Psal.* 34. 13. *Hebr.* 12. 14. *ut supra.*

VVhat

What we love, we ſpare no paines, *carefully* to *ſearch*, and *eagerly* to *purſue*. And ſuch ſhould be the ſearch, and proſecution of peace. For, *He that would have us, not to caſt our pearles to ſwine*, Mat. 7. that neither deſerve them, nor care for them, He will not beſtow ſo rich a *jewel* as *Peace*, but upon ſuch as value it, according to the worth of ſuch a treaſure: and diſcover that valuation, by ſeeking it (when it ſeems to be hidden, or loſt) and following after it (when it ſeems to fly away, and be gone from us.)

No otherwiſe did He, that is our Peace-maker, and reconciled *Heaven* and *Earth* together. To ſhow what eſteem He ſet upon Peace: He ſpared no pains to ſeek, and follow it to the very Croſſe; where He payed his own pretious blood for the price of it.

After ſuch a *Pattern*, we ſhould not looſe *Peace* ſo eaſily, nor follow her ſo *faintly*, as we do.

Shall I ſhow you, what we muſt do, to follow her?

1. If we would do it in earneſt, my firſt advice would be (eſpecially for publick peace) that every man would mend one. It is the method we find in the *Pſalm* before named. Firſt, *Eſchew evil*, and do good, Then, Seek Peace, and enſue it.

Then *Peace* would be no *ſtranger* among us.

For

For it is Sin only, that *disturbs* our Peace, our best Peace.

That's the first Advise.

2. Then (when we come to make use of our care, and diligence in seeking peace) Let us be sure to *seek Her in the right place*, and *follow Her the right way*.

And I believe, that is the *Middle-way*, *Righteousnes*, and Peace are best, *in æquilibrio*, and will not indure to be drawn to either side.

If we tread inward too much, one way, by *partiality*.

If we suffer our selves to be wrested, another way, by too much *prejudice*. If we fall to extremities, either way, *peace* will be lost. For, in the carriage of all things, it is *Moderation*, that procures, and maintains peace.

3. To bring us, by degrees, to this *Moderation*. A *sweet carriage*, a mild, and *gentle delivery* of our selves is of great moment. *Abigail* found it so, in appeasing of *David*. She gained so much upon Him, by Her discreet *language*, and *demeanour*, that *David* was not only turned from his fury to a man of Peace: but He honoured her with a high *Elogium*, and blessed her mildnes, that prevented his fiercenes. 1 *Reg.* 3.9. We say It is good in a Feaver not to have a *rough tongue*. It is far better in a case of anger, a

we see by *Abigail*. There St. *Peters* advice doth well, not to answer railing with railing, but rather to blesse, knowing that we are called to inherit a *blessing*. 1 *Pet.* 3. 9.

4. Then, to gentlenes of speech, and carriage, some *mildnes* would be added by our *Actions* too. To purchase our peace, we must be willing *de summo jure aliquid remittere*, not to stand upon too punctual terms and demands of our own.

That *Love* may the better come for the *cement*, to unite us together again when we have been at odds, we may do well to learn somewhat of our *Masons*, that pare, and cut, and square their stones, to make them agree the better in the *Fabrick*. So must we, that are *living stones* of that *Building*, whereof our *Saviour* is the *head corner-stone*.

Never any was so *hewed* and *hacked* at, as he was, in the purchase of our *peace*. And shall not we be content to suffer a little, and part from somewhat of our own, for the better *edification* of our selves, and others, in such a high *virtue* as this?

5. And if we will go so far, we shall then be easily perswaded to another *step*. Not to dote upon our *punctualities in other cases*. Not to expect, that they which *began the quarrel*, *should begin the truce*, and *accord*. The greater is our glory, if we can be as forward in making the peace, as our *Adversary* was in first doing the wrong. Our

Our *glory* did I call it? Nay it is our *Duty*. For we are not adviſed, if *Peace* follow us, to *entertain* it, but rather, *if peace turn away*, to *follow* it.

When a man hath injured you, and afterward ſubmits himſelf, and makes meanes to be reconciled, then *Peace follows* you: you cannot for ſhame, but embrace her, and bid her welcome. But if your *Enemy perſiſt* in his *injuries*, then Peace ſeems to *run away* from you. If you are a *Son of Peace*, you muſt follow after her, woo her, labour for her, and be glad you can have her ſo.

For indeed, as *other things do*, (which take *themſelves wings* to fly away) ſo will *peace* ſometimes *ſubducere ſe*; ſhe will flip away, and we ſhall be at a loſs. We may go ſeek her: Then is the *time to hunt her out*. And when we have got hold of her, we muſt urge, and *importune* her, and preſſe upon her.

Every way. As we muſt prevent him that hath *offended*, if he be modeſt, and *fearfull* to tender himſelf, which is to *ſeek peace*; ſo if he be perverſe and obſtinate, and keep at a diſtance, we muſt *follow him*, recover him, lay hold on him, and *non dimittere niſi*, not reſt, till we have gained upon him.

For the *Author*, and *Founder* of our Peace requires it ſo ſtrictly in ſome caſes, that rather *no ſacrifice*, then *no peace*: Nay, no *claime of eternal peace in heaven*, without pardon of others offences to us here. They

They that weigh this, will be willing,

1. Sometime by good offices to *winne* thoſe that are offended (as *Jacob* wonne *Eſau* by his preſents) and *draw* them with the *cords* of love. *Oſe.* 11.

2. Sometime to *avoid*, and paſſe over the occaſions of further quarrell, knowing, that the Beginning of ſtrife is, as when one lets out water, that cannot eaſily be ſtopped. *Prov.* 17.

3. Sometime again, to *beware* of thoſe *ſuſpitions*, that would keep off reconcilement: and to prevent others with the bleſſings of peace. *Pſal.* 21.

And, in that way,

4 Not to take ſuch ſtate upon us, as may make them more ſhie. Not to *Domineer* over them, when we find our advantage. Not to oppreſſe them, when it is in our power, but rather to pleaſe our neighbour for his good: remembring that Chriſt pleaſed not Himſelf (ſought not his own eaſe, and profit, and content) to ſhow, what we ſhould do for the purchaſe of our own Peace, if He did ſo much for ours.

And, when all is done, we muſt not forget that we have ſpoken only of *ſeeking*, and *following after Peace*. For *to be fully poſſeſſed of peace, that is for the bleſſed Saints above.* We that are here, muſt be content to follow it: to do our parts. and expect the happy ſucceſſe,

ceſſe, from God Himſelf, the great *Peace-maker*: who will not faile howſoever, to return our good endeavours into our own boſome.

XXV. *The ſecond Means of attaining the Happines, that was before propoſed, out of Hebr.* 12 14.

WHen we have taken the beſt order we can for *Peace*, we muſt not ſo content our ſelves, unles *Holines* go along with it. Which is taken (in the forecited place) for that *purity*, and *ſincerity*, that embraces, and ſweetens all the beſt *Duties* of a *Chriſtian*. *To this ſo divine a Virtue*, there are many *Pretenders*, amongſt whom *Holines* will paſſe well enough, if it be acted, and repreſented by the *Tongue*, or *Geſture*. But

Holines is another thing.

St *James* expreſſeth it by *pure*, and *undefiled* [*pure Religion*, and undefiled before God] *Jam.* 1.27.

St *Peter* delivers it in words, that may ſerve for a plain comment upon the aforeſaid place of *Hebr.* 12.14. "Seeing that you look for ſuch things, ſaith he, be diligent, that you may be found of Him, *in peace, without ſpotte*, and *blameleſſe*, that is, Let God find you following of *Peace*, and *Holines*. 2 *Pet.* 3.14.

And

And doth not the *Psalmist* paraphrase upon this *Holines*, when he saith. "Who shall as-'cend into the Hill of the Lord, and who 'shall stand in his *Holy place?* He that hath *clean hands*, and a *pure Heart*. Psal. 24.

We see, through all these *Instances*, How *Holines* is set out by clean, unspotted, undefiled *Purity*, and *Innocence*, which makes it so amiable, and you will the rather believe it to be so, if you will see a little, on the contrary, how all *Sin*, and *Unholines* is *set out by Filth*, and *Pollution*: as being that which turnes the *Beauty* of *Holines* into a loathed deformity, and the *Temple* of God into a cage of unclean *birds*.

St *Peter* expresseth it by *wallowing in the mire*, and *returning to the vomit*. 2 Pet. 2. 22. *David* bewailes his losse of *holines* in no better termes. "I stick fast in the *deep mire*, 'where no ground is. And when God had delivered him from his sin. "[He hath brought me 'out of the *horrible pit* (saith he) out of the *mire*, and *clay*. *Psal* 69. 2.

As *it was in Davids apprehension*, when his eyes were opened, to see the foulnes of his sin. So is it with us, when we have our right senses about us, and are not like those *Idols*, that have noses, and smell not. For so filthy is sin, that it makes us and all that is ours, corrupt and abominable. It *defiles* the *conscience*, *rots* our *good name*, *infects* our *acquaintance*,

tance by the contagion of ſin, and *makes our very Prayers abominable*, which otherwiſe might be our ſweeteſt *odors*.

In which ſpeculation, St *Baſil* ſaid the *Angels* forſake the cuſtody, and and company of us, when we forſake *Holines* to delight in ſin. And the *Poet* could ſay, *Accipiet nullas ſordida turris aves.*

And yet we have had but a little *glimpſe* of this *Holines*, in the *Purity* of it ſelf, and the contrary *Impurity of Unholines.*

Shall we now come a little neerer to it, and take a clearer view of the large extent it hath over all virtues. קדש the *Hebrew* word (coming from קדש *præparare*, *ſeparare*) implies, that *Holines* is a *ſeparation of our ſelves from ſin to a virtuous, and godly life.* Which is the extent of the word *Righteouſnes*, as it is often uſed in *holy Scripture.*

Yet there are ſome, that would confine *Holines* to ſome one part. Some lodge it in the *ear*: ſome in the *tongue.* Though our *Saviour* came not to ſmooth our tongues, or fill our ears, but to preſent us with *pure hands*, and *chaſt eyes*: to guide our *feet* into the wayes of *Peace*, and *Holines*: and to render all our parts, and actions ſuch, as may receive *purity* and *holines* from the right *Fountain*, the *Heart* it ſelf.

We muſt begin with *Holines* in the Heart if we mean to ſee God. Bleſſed are the *pure*

in

in heart, for they ſhall ſee God, ſaith our Saviour. *Mat*, 5.8. There we muſt begin, but we muſt not ſtay there.

Thence we muſt *climbe up* to thoſe *ſeveral ſteps* of Holines, ſo often commended to our care in the *word of God*. "building up our *holy Faith*, (as St. *Jude* ſpeakes,) till it come to a full *ſtructure*.

To this *ſtructure* you muſt bring in all the *good works* that may be, making your *holines* paſſe through all *Virtues*. St. *Paul* meanes that by ἐν πάντι ἔργῳ ἀγαθῷ, *being fruitful in every good work*, *Col*. 1.10. But there he is in *generals*. Will you hear him run over the *particulars*? Then obſerve what he ſaith to the *Philippians*. "Whatſoever things are *true*, whatſoever 'things are *honeſt*, whatſoever things are *juſt*, 'whatſoever things are *pure*, whatſoever things are *lovely*, whatſoever things are of *good report*, if there be any *virtue*, if there be any *praiſe*, think of theſe things, and the God of *Peace* ſhall be with you. *Phil*. 4.8,9.

This is the *Holines* that muſt be joyned to *peace*, if you will hear the great Doctor of the *Gentils*.

VVill you now have ſome particulars from St. *Peter*, the Doctor of the *Jews*? Thus ſaith he. *Adde to your Faith virtue*, (he is no Solifidian:) then he goes on. "To your virtue *know-* 'ledge, *temperance*, *patience*, *godlines*, *brotherly* 'kindnes, *Charity*, for ſo an entrance ſhall be

'miniſtred unto you abundantly, into the ever-
'laſting kingdom of our *Lord and Saviour Je-ſus Chriſt*, 2 Pet. 1. 5, 6, 7, 8, 11. i.e. ſo ſhall we be admitted to the Viſion of God.

Shall I adde what St. *Peter* hath in the ninth verſe, *he that lacks theſe things* is μυωπάζων, like one that is *purblind*, and cannot ſee a far off, or τυφλὸς *blind outright*: that is, he is ſo *far* from *ſeeing* God, or any *divine things*, that he ſees *nothing* as he ſhould do.

XXVI. Another reflexion upon the propoſal of the ſecond meanes, Hebr. 12. 14.

NOw, if we have them, we ſhall not be kept long from the happy ſight of him that is the God of *Peace*, and *Holines*.

Yes, Have them (you will ſay,) but how ſhall we have them?

The anſwer is laid before our eyes, in the words of ſacred *Scripture*.

" *Follow Peace, and Holines.*

They are both ſo willing to be had, if we will but *follow* them, there needs no more.

But we muſt learn what it is to *follow*. The word [διώκειν] rendred by *following*, we obſerved before to be a *buſy* and *active word*. It ſignifies a *hearty* and *ſerious perſuit*, an *eager hunting* after what we long for.

Having told you this, I hope I ſhall have leave to ask one *Queſtion*.

He

He that hath ſome *faint deſire hovering about the heart*, and breathing it ſelf about the *lips*; if he put himſelf to no farther trouble in the proſecution, can he be ſaid (in this ſenſe) to *follow Peace*, or *holines?* I believe, he that ſeeks or *follows* any thing as he ſhould, muſt uſe his *head*, and his *feet*, and ſomewhat elſe, as well as his wiſhes, and lip-labour. And ſo he had need, that thinks of attaining what here we ſpeak of. For can we think, that *peace* or *holines* do ſo undervalue themſelves, that they will wait our *leiſure*, and be *whiſtled up* when we pleaſe, by the *charme* of a cold *prayer*, or two?

Or can we imagine, that ſuch *Precepts* as theſe (to follow after *peace* and *holines*, without which no man ſhall ſee God) are ſo given to us, that if we like them, we may uſe them; if not, we may lay them by?

Do we conceive, that what the holy *Scripture* enjoyns, and we are commanded to preach, is left to our *liberty* to practice as we or you ſhall ſee cauſe? Then may our *Preaching*, and your *Hearing* quickly come to an end, like a *tale*, or *dream* of one running after *Peace*, and *Holines*, and before he came at them, *ſtumbling upon Felicity*, and the *Viſion of God*.

Let us not deceive our ſelves, God is not *mocked*. He that ſaith, there is no enjoyment of the one, without following of the other, (no

seeing God without *Holines*,) he will not dispense with the *Duty*, and follow after us with the *Reward*, that care not to make our selves capable of the *Blessing*. For this will prove a necessary Duty.

And then there would be another *Question*: Whether we do so perform it? whether we so follow after *holines*, as if we understood what it is to *follow after?* and what is the *value* of that which is set before us?

Shall I more fully explain, what is the true Force of (διώκειν) which is, *Following?*

He rightly *follows* a Duty, that (avoiding all occasions of the contrary vice) watches for, and apprehends all *hints*, and *opportunities* of doing good. He that ambitiously laies hold of a happy hour, and *fair* way, wherein to approve his virtues.

And this way of *following* and persuing we may learn from the practice of those, that have little to do with *Holines*. How doth the *coveteous man* follow his *beloved gain?* Doth he not rise early, and late retire himself to rest? Doth he not exhaust his *strength*, and abilities, by *Sea*, and *Land*, to compasse what he aimes at, though with hazard of *health*, and *life* it self?

What doth the *ambitious*, and *amorous* person? How eagerly, and with what *pains*, do they *hunt after* that, which they fancy their best prize, and content?

Our

Our *following of Holines* might *borrow* a little *heat* and æmulation from their *following* of *Vice*.

But we have them can ſet us *better Copies* to follow, if that will move us.

Let us *follow* thoſe *Saints* that have gone this way before us, as far as they have been Followers of Chriſt: and *follow* them in that *Reſolution*, which we have from St. Paul, "I 'count not my ſelf to have apprehended (ſaith he, *Phil.* 3. 13. i. e. I am not ſo ſecure of my name in the book of *life*, that I may ſit down and take my eaſe,) 'but this I do, forgetting 'thoſe things which are behind, (that is, not relying too much upon the former pains that I have taken in a *Chriſtian* courſe of life, and the Duties belonging to my place,) "and rea-'ching forth unto thoſe things which are *be-fore*, (that is, keeping my eye ſtill upon the end of my race, with *reſolution of perſeverance*,) I "*preſſe on toward the mark*, for the prize of the high calling of God, in *Jeſus Chriſt*.

Or, if any would preſſe higher ſtill, let them *follow the ardour* and *obedience* of the bleſſed *Angels*: as it is our daily prayer, that God's will may be done by us in *Earth*, as it is by us in *Heaven*.

XXVII. *Another view of this Means, with a fuller expreſſion of the extent of it, out of* Pſal. 34.13.

WE ſhall need to ſay no more of the terms, wherein *Holines* is propoſed. But *Holines* being ſo neceſſary a *Duty*, as without which we are excluded from eternal *Felicity*, it will not be amiſs to hear a little more of the *full extent* of it. And that we may beſt learn *from holy David*, who in the long compas of the 119 P*ſalm*, containing 176 verſes) and elſewhere, hath given us more pious expreſſions of his *Deſires*, and *Reſolutions* for an exact, holy, and virtuous *life*, according to the *dictates* of God's *holy word*, then any other have. And (as he was the beſt able, having it ſo much in his thoughts, and endeavours, ſo) he hath given us alſo the beſt *Periphraſis of Holines*, in the *full compas of it*, and joyned it with *Peace* too, (which the better fits our former Meditations.) He hath done it in theſe words. *Eſchew evil, and do good: ſeek peace, and enſue it: Pſ.* 34.13. upon which we build our following Diſcourſe.

[*Eſchewing evill, and doing good*] is here put as a *compleat deſcription of Holines*, in the true extent: and agrees with that which we obſerved of the Hebr. קדש, that *Holines* in us, is a *ſeparation* of our ſelves from ſin, to a holy, and virtuous life. This

This *Holines*, ſo clearly and fully diſcovering it ſelf (both by eſchewing evil, and doing good) may well be ſet in the *firſt place* (before *peace*) either as abſolutely neceſſary, and eminent in it ſelf; or as being the beſt meanes, to conduct us to our Peace.

For, no hope of Peace without a *good life*. If we will be *Filii pacis*, and look for the bleſſing of Peace to reſt upon us, we muſt begin with [*eſchewing evill, and doing good.*] Our ſeeking and labouring for the beſt *peace* will be of little conſequence wiithout that.

For it was Sin that firſt broke the peace every way. And the breaking off of ſin muſt uſher the way to our Peace again.

The *Word of God* is the Goſpel of peace upon theſe termes.

The *Miniſters of God*, which are his *Embaſſadors*, propoſe no other conditions of Peace.

The *holy Sacraments* are no otherwiſe the ſignes, and *pledges of our peace.*

1. In the one, the *laver* of *Regeneration*, being juſtified by *Faith*, we have peace towards God, through *Jeſus Chriſt* our *Lord.*

But ſo, that we enter covenant to be no more at enmity with God, but to fight under his Banner, make his *Enemies* ours, and live in obedience to his Laws. Of all which this is the ſumme, *to eſchew evil, and do good.*

2. In the other *Sacrament* of the holy *Eucharift*, we are honoured with an *Invitation* to

God:

God's *holy Table*, which is an evident confirmation of our peace. He would not invite us, if he would not be Friends with us. But to that we have no *Admiſſion*, and welcome, without the renouncing of our evil wayes, and reſolving to do good.

Theſe are the *ſteps* of our *Jacobs Ladder*, that is, of our Liberty to aſcend, and deſcend, and have fair entercourſe between God, and us.

This is the *order of that Wiſdom* from above, which is *firſt pure*, and *then peaceable*, ſaith St. *James*, *c.* 3. *v.* 17.

In theſe ſteps, and in this order, our *Saviour led us the way*. For how read we of him: "Thou haſt loved Righteouſnes, and hated iniquity: therefore the Lord hath anointed Thee with the oyl of gladnes above thy Fellows: *Pſalm.* 45. 8. That is, He was firſt *Melchiſedec* (King of Righteouſnes,) and as glad of that, as of the oyl of gladnes, that made him *King of Salem*, that is, King of Peace.

But whatſoever we think of the *Order*, or of the *terms*, wherein they are expreſſed, ſtill we ſhall ſee, that they uſually *go together*.

Righteouſnes, and peace: *Pſ.* 85. 10. in the holy league.

Obedience, and peace. "Great peace have they that keep thy law. *Pſ.* 119. 165.

Peace, and Holines, *Hebr.* 12. 14. (as we found them before.)

Peace

Peace, and innocence. Keep innocence, and that will bring a man peace at the laſt. *Pſalm.* 37.38.

"And as many as walk after this Rule of *newnes of Life*) *peace* be upon them. *Gal.* 6.16.

And, in effect, this is all that is required of us. God calls not for *great learning*, or deep underſtanding, nor any thing elſe but *good living*. *Knowledg* and *Truth* go not beyond this: they do but *ſhow* the way: *This is the way.*

He that knows much, may increaſe his ſorrow by his knowledg, when he thinks of what our *Saviour* ſaid of him, that knew his Maſters will, and prepared not himſelf to do according to it. *Luk.* 12.47.

But, he that knows leſſe, may ſettle himſelf cloſer to the practice of what is here required, (*eſchewing evill, doing good, following of peace.*) "And bleſſed is the man, whom the Lord, when he comes, ſhall find ſo doing. *Luc.* 12.43.

I will ſay no more of the *Order*, and *Union* of thoſe two. I will rather look a while upon *eſchewing evil*, and *doing good*, as they may be conſidered in themſelves.

But ſtill we may take notice of the *Pſalmiſt's method*, which will teach us, firſt to take order for the *eſchewing of evil*, before we undertake the *doing of good.*

1. For Sin is our *ſpiritual diſeaſe*: we muſt be cured of that, before we come to the works of our *perfect health*.

2. Sin

2. Sin is our *Pollution*. And who can be filled with ſweet and pretious virtues, till his Body and Soul are become pure, and fit *veſſels*, wherein to receive them? Or what *Doves* will come to *filthy cottages?*

3. Sin is our *Deviation*, and *departure* from God, and *goodnes*. Firſt we muſt *recedere à malo*, get out of thoſe blind wayes, before we can be ſet in a clear way of *doing good*.

Having ſeen the Order, wherein this charge is to be taken, I will keep you no longer from the *Duty*. VVe muſt now learn, what it is to *eſchew evill*, or rather firſt, *what it is not*.

1. *Recedere à malo*:) To *eſchew*, or recede *from evil*, is not to go from one ſin to another: to paſſe from *Prodigality* to *Covetouſnes*: to ſhift from *ſwearing* to *lying*; from *abhorring Idols*, to *rush upon ſacriledge*. *Rom.* 2.22.

Thus to caſt out one ſin by another, is but to caſt out *Devils* in the name of *Belzebub*. That is not to *recede from evil*, but to change the name of evil.

2. Much leſſe is it to return from any Sin to the ſame ſin again. That is but to go from the *mire* to the *water*, and thence to the *mire*, and ſo to keep in a *maze*, and *circle of ſin*.

VVhat is it then to *recede from evil?* I will tell you it by the ſeveral degrees.

1. If we cannot prevent ſin, at leaſt not to *ſtay* by it, not to dwell in it, not to like it, but to uſe the beſt meanes to avoid it, and (as ſoon

as

as we can) to bid *defiance* to it for ever.

2. To make such a quick recesse, that our sins do not overtake us, to renew their acquaintance, and *couzen* us far worse then they did before: especially those that *haunt us* at set times and places. As some men's sins do in their *Shops*, and other *places of gain:* some in their *chambers*, or *Feasts*, or at other times of mirth, and *recreation:* some in their *walks*, and *melancholly retirements*. From these we must have a quick recesse.

3. Not onely to be *quick* at it, but to make such a *sure recess*, that we *fail* not of our purpose. For the wayes of wickednes are slippery, and perplexed, we walk upon *snares*, we are compassed with *Briars*, and *pits*. Our ignorance, or our blind zeal; our rashnes, or carelesnes, may *plunge* us into *perdition*, before we are well advised how to find the way out.

4. And Lastly. *Receding from evil* implies the forsaking of all sin, without exemption or *dispensation* for any. For the least sin can let in another, and so let in death. And the breach of the least *Commandement* can make us guilty of the breach of the whole Law.

All these together make up our recesse from sin, and shew what need we have to fly often into the *Sanctuary* of *Prayer*, and beg this *grace* of God, that we may *eschew all sin*.

And yet (in stead of *eschewing*) how many *hug* and *applaud* themselves in it? Some in their sweet

ſweet *ſacriledg*, and Bread ſtolen from the *Altar*. Some in their *gainful Uſury*, ſome in other *falſe* delights. Till thoſe delights prove the very *Theeves*, that ſteal away their *time* and the *peace* of their Souls.

Here were a happier imployment for ſuch men, to ſtudy how they may *leave ſin* before it leave them, and ſo make one ſtep toward the purchaſe of their *beſt peace*, by eſchewing evil.

From *eſchewing evil* we muſt now go on to entertain our thoughts with *doing good*. And no more then needs.

For to *decline from evil*, and do no harm, will not ſerve our turn, in it *ſelf*. To decline from evil is a principle of our *Repentance*, and the task of a young *Beginner*, or a new *Convert*; who muſt thence go on to Fruits worthy of *Repentance*, or elſe he may fall ſhort of the *reward*.

At the beſt, to go by *weeping-croſs* from our ſins, is but like *Mary Magdalens* waſhing our *Saviours feet* with her tears. From thence we ſhould go on to the imitation of her pretious ointments; and filling the *Church* with ſome ſweet odour of our Virtues.

Our *eſchewing evill*, is but our coming out of *darknes*, and the ſhadow of Death. Our *doeing good*, is our walking in the glory and luſtre of a good Life, that others ſeeing our good works, may glorifie our Father which is in Heaven.

Laſtly

Laſtly, our *eſchewing evil*, is but the *circumciſing*, and paring off our carnal deſires, which profits nothing, "unles we keep the law of good works, *Rom.*2.25. For, (that we may apply the words of the Apoſtle,) *Circumciſio prodeſt, ſi legem obſerves.*

Which would be obſerved by them that dream of a *miraculous Faith*, which is meerly a dead thing without good works, and hath no ſuch *Spell*, as to turn *Hypocrites*, and fruitles Profeſſors into *Angels of Light*. Nor have we any reaſon to expect it ſhould, whether we look to the *end of our Creation*, or our *Redemption*. For the Apoſtle tels us, that "we were created to walk in good works, *Eph.*2.10. and "redeemed to be a people, zealouſly given to good works. *Tit.*2.14.

And more then once God himſelf tels us, that it is his *good will*, and pleaſure; and not his onely, but our *glory*, and perfection.

So that holy *David's* advice both to *eſchew evil*, and *do good* may be taken for *Evangelical advice*: at leaſt it will prove ſo, when we come to ſee that piece of the Goſpel fulfilled, of our *Saviour's* rewarding every man according to his works: *Math.* 16. 27. when we come to ſee, that they which have done *no good*, as well as they that have done *evill*, muſt go into *Hell fire*.

I ſhould adde another thing of this *doeing good*, for the *extent of it*: That our *goodnes* ſhould

ſhould not be *ſhrunk up into one or two good deeds.* For as *?eſchewing evil*] was found to be the receding from all evil: ſo [doing good] is doing all the good that may be. The *more* the *better*, and the *ſooner* the better, that we be not taken off, by Death or Sickneſs, or ſome other inability, before our work is well done. But I may ſay the leſſe here of this Extent, becauſe I ſpoke of it before (in the 25 *Section.*)

XXVIII. *A Tranſition to that which immediately followes, with the deſigne of it. And therein, firſt a Defence againſt aſſaults from without us.*

HAving taken a little view of our *frailty*, and *miſery* by *nature*: and of the *Happineſs*, which (notwithſtanding) *by the Grace, and Mercy of* God we may attain unto: and of the *ſteps*, by which we climb ſo high from ſo low a condition. We muſt not think this enough, though upon this information, and adviſe, we reſolve to follow the beſt courſe. It is one thing to know, and reſolve: and another thing *to put in execution, and perſevere* to the end of our *Chriſtian race.* Many *Diverſions* and *Impediments* may obſtruct us in the way.

Saint Paul forewarnes us of κυβεία, and παρεμβολὴ, that is, of *cheating, wily circumventions,* and

and ſubtle *malitious deviſes of wicked men, and evill ſpirits*: that oppoſe the Heart of man. *Epheſ.* 4.14. & 6.12.

And the Prophet *Jeremy* tells us of a falſe friend in our own boſome. A *Dangerous Heart* of our owne, that is *deceitfull above all things: hard to be knowne*, and harder to be regulated, as it ſhould be. *Jer.* 17. 9.

Let us be content to beſtow a little time, to enquire what adviſe may be given, to ſecure us in both theſe caſes. And firſt in the firſt.

1. Againſt all *Aſſaults*, and *Stratagems*, and *Temptations*, that ſet upon us from without, *Saint Paul* adviſeth us to be provided with πανοπλίαν τοῦ the *whole armour of God*. Which he names particularly in this manner. "The *girdle of Truth*: The *Breaſt-plate of Righteouſnes*. The *feet ſhodde with the preparation of the Goſpel of Peace*. The *Shield of Faith*. The *Helmet of Salvation*. The *Sword of the ſpirit*. *Epheſ* 6. 11. 12 13:

Our whole life is like a *warfare* (ſaith *Job*) we are *all Souldiers* under *Chriſt's* banner. *Job*. 7 1. And *of the Foot too*. For (that we be not too high mounted in our undertakings) the armour, which we heard of, is ſuch as uſeth to be provided for the Foot.

The Girdle is *cingulum militare*. "Having our loines girt with *Truth*, or in *Truth*, (*in veritate*, that is *verè* truly.) If you read it [with *Truth*] then Truth it ſelf (*Divine Truth*)

Truth) is the girdle, that keeps us in, and leaves us not to that liberty, which goes along with false Doctrine. But [ἐν ἀληθείᾳ] *In Truth*, seems rather to signifie *the true, and real girding of the loines.* And that is done by the *girdle of Chastity* (the proper curbe of the loines, to prevent the danger of that part.)

How *needful* this military girdle is, we may guesse by the old Roman Militia, where [*cingulum deponere*] was to give over the place of a *Souldier.* The *need of this girdle* doth not so appeare to the *Jew*, and the *Mahumetan*, who are for many *Wives* and *Concubines*, and think *Fornication* a light offence. But he that will now be of the *Church militant* under *Christ*, must have *Chastity* brought as near to him, as the very girdle, that he is girded withall. And this must appear, not in fair professions only, but in *sober truth* [*in veritate*] that is, in heart, and practise.

When we have this girdle [*in veritate*] we may fasten *the sword of the spirit* unto it, which is the word of God.

Our chaste, and pure thoughts will be a means to lead us into all divine Truth, and fit our hearts for the whole will of God, contained in his *holy word*, which is best seen, as God himself is, by the pure in heart.

And because I have put the *girdle* and the *sword* together, I will so far interrupt the *Apostles*

postle's method as to continue my discourse of the *sword*.

This *sword* of the *spirit*, that is (in the *Hebraisme*) this *spiritual sword*, the *word of* God, is therefore called a *sword*, for *the power it hath over sin*, and *sinful men*.

We had some hint of it, in a mystery, in St *Peter's* vision, where he saw all manner of Beasts, and heard a voice calling to him, *Peter, arise*, and *slay*: If by those Beasts we will understand sins, or sinful men: (no better then Beasts) the word of God, in the mouth of an *Apostle*, is that sword, that can slay, and conquer. So it may be discovered in a mystery. But without a mystery we have it often, and more plainly. As in *Isai.* where the *Messias* (the branch of the root of *Iesse*) is said to smite the 'earth with the rod of his mouth, and with 'the breath of his lips to slay the wicked. *Isai.* '11.4. & in the *Rev.* where a sharpe *two-edged sword* is said to come out of his mouth. *Rev.*1.16:

In the vertue of this *sword* the *Apostles* and *their successours* have been victorious through all the world, and subdued whole *Nations* to the Kingdome of *Christ*.

And how every *Christian* should use this spirituall *sword*, in his owne defence (preferring his obedience to God's holy word, before his yeelding to any sinne.) our blessed *Saviour* showed us the way, in his spirituall combate,

bate, in the wilderneſſe. *Mat.* 4.

When he was tempted to turne ſtones into bread, our Saviour keeps off the *temptation* with "the *ſpiritual ſword*, Scriptum eſt, It is written, "Man ſhall not live by bread onely.

When we read the other temptations, we find the like repulſe given to the *Devill*, with the ſame *ſword*. Scriptum eſt.

If ſuch be the uſe of the *ſword* of the Spirit, which is the word of God, what will the *Laitie* ſay to thoſe, that would ſo farre diſarme them, as to keepe them from this ſpirituall *ſword*? Though it hath beene ſo abuſed by themſelves, and ſo *bowed* to their own ends, as if they tooke it rather for a *ſword of wax*, then a *ſword of the Spirit*.

And what ſhall we think (for we muſt ſay little) of another generation of men, that talke much of the Spirit, and of the word of God, but make little uſe of this ſpirituall *ſword*, if we may gueſſe by their Actions, that looke quite another way.

But I muſt looke upon the reſt of the Armour, that make up the πανοπλία, and the next is the *Breaſt-plate* of *Righteouſneſſe*: which we might underſtand generally of a righteous, and innocent life (a good defence for the Heart) but that the *Apoſtle* (the beſt Interpreter of himſelfe) expreſſing it to the *Theſſalonians* by [θώρηξ πίστεως] we may take *Righteouſnes* here for *Charitie*. Which is one noti-

on

on of צדקה in Hebr. whence δικαιοσυνη in gr: and *Justitia* in lat. are often in the holy *Scripture* taken for *Charity*. The reason of which *Hebraisme* is, because the *Scripture* accounts *Charitie* no more then *Justice*, or *Righteousnes*. It being a just, and righteous act, to supply others with what we can well spare from our selves: or a debt of love, which we owe to God, and men. This is the reason, why the *Apostle* calls that δικαιοσυνη (*righteousnes*) in his Epistle to the *Ephes*: which in the Epistle to the *Thess*: he expresseth by ἀγαπη (*Charitie*.)

And *Charity* may well be the *Breastplate*, which is the tie and preservative of all vertues, and lies nearest to the Heart.

When this piece of Armour is put on, In the next place *our feet are to be shod* with the *preparation of the gospel of* Peace.

To *have our Feet shod*, is to be fitted, and ready for motion.

To have them shod *with a military shooe* (such as in the brazen, and iron age of swordmen, were their brasse shooes, that armed them against the injuries of the wayes, where, in time of warre, the enemy placed as much danger as he could) is, in Christian warfare, to be provided against the hazard, and perill of a Christian course of life. And,

To have them shod *with the preparation of Gospel of* Peace, is to be ready to preach, or the practise what belongs to our Peace with God,

and

and Man, as the Gospell directs us. Which indeed had not been a Gospell (that is, not so good tydings) without Peace.

And, I doubt, though it be a Gospel of Peace, yet there are some great Pretenders to Christian warfare, that are not so shod in these evill dayes.

Let us take care that we be so as the Apostle intends (such as are ready to use the weapons here commended to us, in the defence of this Gospel of Peace, and the propagation of it) & then we make the next piece of Armour, the *Shield* of *Faith*.

Faith helps to shield, and protect every part about us. Therefore the *Apostle* joyned it with the *Breast-plate* of Charity, or Righteousnes. And we may joyn it with all the rest. 1 *Thess*: 5.8.

Nay, it is of such vertue, that it is not so much a part of our Armour as indeed the Victory it selfe, as Saint *John* speakes. 1 *Joh*. 5.4. Therefore Saint *Paul* (*Epes*. 6.16.) might well ascribe unto that, the repelling of all those dangerous lusts, and temptations that are suggested by the *Divil*, or any of his wicked Instruments. It is our certainly believing the threats, and promises of the *Gospel*, that hath the power of quenching those fiery darts, and preventing the venome, which otherwise from thence might spread, and diffuse it selfe to the deadly infection of the Soule.

Where

Wherefore, after a *Shield* of this power, and vertue, we may well heare of the *Helmet* of *Salvation*, that crownes the head, and makes us now compleat in our *Panoplia*.

A good Souldier will have a ſpeciall care of this part of his Armour, that defends his head. Both becauſe in the head thoſe prime faculties are placed, that guide the whole body: and becauſe a wound there is moſt dangerous.

It is here called the *Helmet* of *Salvation*. But let us enquire, what that is, (leſt we be miſtaken in the ſound of the words.)

Saint *Paul* interprets Himſelfe, and tels us what it is (in his Epiſtle to the *Theſſ:*) when he calls it, the *Hope* of *Salvation*. 1 *Theſſ:* 5.8. And that Hope is a good *Helmet*, and ſomewhat more.

It will keep us from drooping, or being aſhamed. *Spes non confundit. Rom:* 5.5.

It will make us to hold up our heads without any feare, what danger ſoever threatens to afflict us.

For, what ſtormes? what blowes will not be indured by him, that hopes for no leſſe then Salvation, and a crowne immortall?

And who would not ſtrive to purchaſe the *Helmet* of that Hope? Which being added to what we heard before, makes up the whole Armour of God, as the *Apoſtle* calls it, *Epheſ: 6.* 18. Becauſe from Him we muſt expect it, and His bleſſing upon it. Which we are adviſed to

beg, and intreat by our beſt prayers, and endeavours.

For this compleat *Armour* was not ſet out for us to gaze on, but to purchaſe, and put on, and be ready to make uſe of, or (in the *Apoſtles* words, *v.* 13. 14.) *to ſtand*, as if we were provided, and reſolved to oppoſe the Enemy.

And when, we thinke, we have done ſo, and are armed *cap à pè*. Let him that girds on his " harneſſe, boaſt himſelfe, as he that puts it off. 1 *Reg.* 20. 10.

He that ſaith, he hath the *girdle* of Chaſtity, and tels you ſo (*in veritate*) in verity: may chance to finde in time, and place, wherein to be diſſolute.

He that begins with girding on the *Sword* of the Spirit. Let him take heed, he do not end in the fleſh. It is the *Item*, which the great Apoſtle gave to the *Galatians*.

He that talkes of the *Breaſt-plate* of Righteouſneſſe, and Charity, Let him be ſure of it (*in corde*) in that part which is covered with the breaſt-plate: and not boaſt of the flouriſhing of Opinion, that he hath put into other men: That Opinion of theirs perhaps may hold out, when his Righteouſneſſe may prove like the Morning dew, that ſoon paſſeth away.

He that walkes as confidently as one that is *well ſhod*, againſt the danger of the worſt waies: ſhod with the preparation of the Goſpell, and a ready Heart to ſerve Chriſt: Let him be

careful so to walk with God, that he continue to the end. For he onely that perseveres, shall be saved. *Mat.* 24.13.

And lastly, (to close up the *Panoplia,*) He that secures himself of the *Shield* of Faith, and the *Helmet* of Hope, let him shew his *Faith by his works*, and his *Hope by his patience:* and take heed he make not shipwrack of both at last, as did *Hymenæus*, and *Alexander*. 1 *Tim.* 1. *ult.*

And that this may be done, let us all with our armour take the Apostle's advice along with us, (*Eph.* 6.18.) "Praying upon all occa-'sion, with all fervency of *prayer*, and *supplication* in the spirit, and *vigilance*, and *perseverance*, that, by God's assistance, we may continue Christ's Faithful Souldiers & servants to our lives end, and be able to say with the Apostle, *I have fought a good fight, henceforth is laid up for me a crown of Righteousnes.* 2 *Tim.* 4. 7.

XXIX. Advice concerning the dangers from within us.

AFter we have been informed of the best advice against all *assaults from without*: in the next place, it is of as much concernment to think of the *dangers from within*

Against which we have the best Counsel and direction in those words of *Solomon*, *Keep thy heart above all keeping*, (or with all diligence,)

for out of that are the issues of Life: Prov. 4. 23. that is, It is not onely the *Fountain* of our *natural life*, but thence also are the *Springs* of our *Health* and Solace *here*, and of our Joy and happines *hereafter*.

Well might this *Caveat* come out of a *Kings* heart, and out of *Solomon's*, the wisest of Kings. But upon what *occasion* he spake this, or any other of his *Proverbs*, it is not easy to discover in so uncertain a method. They are *Ænigmata* for that, as well as *Proverbia* You may sooner riddle the *meaning*, without the *occasion*, then what the occasion was, when you know the meaning.

But whatsoever the true occasion might be, we know there was a time, when (out of *woful experience*) he had *occasion* enough to speak it, both in regard of his own *heart*, (which is here so well advised,) and in regard of *others*, that were to *succeed* him in the Throne.

This *Counsel*, this *Legacy* alone, deserved *better keeping*, then the *best treasure*, and the strongest Fort, that the great *Solomon* could leave behind him. No Rule of such *consequence* as this, for Him, and His, and for all Kings, and Princes, *quorum in salute nostra omnium salus continetur*: Our *safety* consists much in *theirs*, and theirs as much in their *own circumspection*. For *themselves* are their best *Guardians* under God: and their keeping close to this Caution here, is their chiefest guard: *Custodia præ omni custodiâ*:

And

And it is the chiefeſt, not for *them* onely, but for all *others* too. Therfore it is a Rule *born* with us: (*non facta, ſed nata.*)

[*Keep thy Heart*] is the firſt voice of *Nature*, the main *principle* that ſhe leaves imprinted in the *Creature*. Nor is this enough: but (for the farther ſafety, and eaſier cuſtody of the heart) that provident hand of God, that we call *Nature*, ſet it in the ſecureſt place, and *walled* it about with *ſtrong Ribs*, and thoſe Ribs (as the *Anatomiſts* obſerve) ſomewhat in the *forme of Swords*, for a natural defence of this little *fort* of *Life*. So that if we will hear Nature her ſelf, it is that which ſhe directs us unto.

And as it is in *Nature*, ſo it is in *Grace*. Grace *begins* with the heart: and having ſo begun, her greateſt ſtrength, and Spiritual munition is ſpent in the ordering of that.

In regard of that beginning, "*My Son give me thy heart*, (*Prov.* 23. 26.) ſaith this *Penman* of the *Holy Ghoſt* elſwhere in the perſon of God: And in regard of that conſequent care, and defence, he ſaith here, *Præ omni cuſtodia.*

So it is in *Nature*: So it is in *Grace*: and ſo it is in regard of that *common enemy* of Nature, and Grace too. He aims at the *root* of the Tree; he ſtrikes at the *heart*: and if he get any hold there, he keeps that above all keeping, whatſoever he doth for the leaves of Complement, and branches of our outward carriage, and behaviour.

So that every way; In *nature*, in *grace*, in the oppoſition of both, there is no leſſon of ſuch uſe, and conſequence as this, [*Keep thy heart above all keeping.*

In which words (according to the conſtant language of the *Holy Scripture*) by the *Heart* we muſt underſtand *the Thoughts of the Heart*, or the *whole Soul of man.* For nothing indeed is ſo perfect an *emblême* of the *Soul*, as the *heart* is.

1. It is ſo in the *very outward Form.* The Heart is *wide above*, and *narrow-pointed below.* So ſhould the Soul be *dilated* toward Heaven, *contracted* toward Earth. Again, the *Heart* is ſuch a *Triangle*, as the *round world* is not able to fill: and the Soul hath an obſcure image of more then a Triangle, (of the bleſſed *Trinity* it ſelf.) For it conſiſts of *Reaſon*, *Will*, and *Memory*, (three diſtinct Faculties in one Soul,) and in every part is ſatisfied onely with God, created unto him, and never at reſt but in him, ſaith St. *Aug.* The Soul is like the Heart in both theſe. But

2. There is yet a greater reſemblance in the *very Life of the Heart.* For the Heart lives by a continued breath, (*per ἐισπνοὴν & ἐκπνοὴν.*) So in the life of the *Soul*, there be *Animæ ſuſpiria*, *& ſpiritus ſancti influxus*, (Ejaculations of the Soul, and influences of the Spirit) and without that continual entercourſe betwixt God, and her ſelf, the life of the Soule decayes.

There-

Therefore (in that regard alſo) it follows well in *Solomons* advice, *Keep thy heart above all keeping, for out of that are the iſſues of life.*

We underſtand what is here meant by the *Heart*, and how the Soul is figured in that. Thence we may eaſily gather, what it is to *keep the heart.*

To *keep the heart* is the Office of the *Soul*, being watchful and obſervant over all her *thoughts*, and *affections:* and to *keep the heart above all keeping*, is the Emphaſis of Care, and Diligence: In the ſame phraſe which you have *v.* 7. *with all thy getting get underſtanding*, that is, in reſpect of that, care not for getting of any thing elſe. So, *with all thy keeping keep thy heart*; that is, in reſpect of that, care not for keeping of any thing elſe.

XXX. Of the particular conſequences (implied in the former Advice, and the delivery of it,) and firſt of the Poſſibility of keeping the heart.

IN the Former *Advice*, (and the pathetical delivery of it,) two things are plainly implied.

1. He that ſaith, *Keep the heart*, implies that *it may be kept.* It is not utterly impoſſible.

2. He that ſaith, [*Keep the heart above all keeping,*] implies that *it muſt be kept*, there is

a neceſſity of keeping of it.

Firſt, we will ſee the *poſſibility* of keeping the heart. And that we cannot ſee more clearly, then in the removal of thoſe *lets*, and *impediments*, that we commonly *pretend*, againſt the *keeping of the heart*, or at leaſt, we magnify a great deal more then we need, to excuſe our ſelves. Whereas it were better wiſdom to *baulk* ſuch Scruples, and rather *keep* our hearts to ſome abſolute Rule, that may raiſe our endeavours to the higheſt pitch. Of thoſe *lets*, and ſo much magnified Pretences, there are eſpecially Four.

1. Firſt, the *malice* and *ſubtilty* of the *Devil* to hinder the *meanes*.

2. Another is, *our own natural weaknes* to apply the means.

3. A third, our *unruly paſſions* to interrupt them.

4. And then, forſooth, if all this were not, that yet *we can do nothing without a ſupernatural power*, and therefore we may ſit ſtill. Theſe Four,

1. For the *malice* and *ſubtilty* of the Devil (if that be objected againſt the *keeping* of the heart,) I anſwer.

Firſt, we may be miſtaken in it. For I doubt not, but that is often *father'd upon the Devil*, that rather iſſues from *our ſelves:* according to that of St. *James*, '*Every man is tempted when he is drawn away, and enticed by his own luſt.*

Jam.

*Jam.*1.14. We are often tempted by that *natural concupiſcence* that remains in us, *ad agonem*, (ſaith St. *Aug.*) that is, onely to increaſe our *caution*, and to exerciſe our *diligence* in the *reſiſtance*. For which (to make us amends) there are alſo many *divine ſparks* hid in the *Soul*, that are able to *encounter* it.

And then again, for thoſe *attempts* that ariſe meerly from the *Devil*, many of them are ſuch as may be wholly *prevented:* many of them are ſuch, as may be *fruſtrated*, and repelled.

Firſt, they may ſome of them be *prevented:* For indeed, they are more of our own procuring, then we are often aware of. If we did not give the Devil encouragement, and fondly diſcover our weaknes, and put an occaſion into his mouth, we ſhould not have him ſo often, and ſo buiſy about us.

And therefore *Chryſ:* ſaith, *He is like a dog that fawns* upon us, when we ſit at Table. If we throw him ſome meat, and beſtow our favours upon him, we are ſure to have more of his company: but if we chide or neglect him, (whenſoever he comes) after a while he will not looſe his labour ſo much, as to try a concluſion upon us. So it is with the Devil, *Reſiſt him, and he will fly from you. Jam.*4.7.

And if he do not fly, if he will try his concluſions, there are *many wayes* alſo to fruſtrate his practice, and return it upon his own head.

For whatsoever comes from him, if it vanish without any consent of ours, it shall not be imputed to us, it shall be set upon his score.

If we fail of that, yet we may take the *Foxes*, the *little Foxes*, (*Cant.* 2. 15. that is, saith St. *Jerom*, we may intercept his *wily tricks*, before they gather strength. To which purpose we had the *whole Armour of God*, (in the former *Section* commended unto us.)

So that if we scan the case, as it should be, (for the *keeping of the heart*,) we have no such Impediment, in so high a degree, either from the *Devil*, or from our *own concupiscence*, as the ordinary complaints of the world do seem to infer.

2. And this makes way for Answer to the 2d. *Obj.* the *hindrance* that we plead from *our own natural weaknes* in spiritual cases, to apply the means for this *custody*.

Natural weaknes, so we call it, but commonly it is the *abuse* of the word, for *Idlenes* and *unwillingnes* to be reformed. St. *Aug.* confesseth, this was his Fault before his *conversion* He laboured, and he prayed for a *chast heart*, but he did it so *faintly*, as if he would be *denied*: and he saith himself, he should have been *sorry* to have been heard *too soon*. So do we for the *custody of the heart*. We are conscious of *weaknes*, and therefore perhaps we make fair weather to Devotion, and *knock* now and then *at the gates of Heaven*: but we run away be-

before we can have our anſwer. Whereas if we duly weighed what charge this is [*of keeping the heart above all keeping*] we ſhould uſe the *opportunity of Prayer*, above all opportunity, for the *keeping* of it. Our Prayers would not be ſo *cold*, nor our Vigilancy over the heart ſo *poor*, and ſlight, that when we pray, that we may be able to keep it againſt the enemy, we can hardly beware of the enemy in the very Prayer that we deliver.

This is a *ſore malady*. We injure our ſelves no way ſo much as this. And it comes not ſo much out of *natural weaknes*, (though I am too well acquainted how much that is, but, I fear, it proceeds not ſo much from that, as from an *inconſiderate behaviour*, and want of this diligence that here is called for.

David, to this purpoſe, could phyſick himſelf with *Faſting*, and *water his Couch* with his tears. *Pſ.* 102. 9. & 6. 6. St. *Paul* could uſe his *Body* like his *adverſary*, that he would *buffet* and *keep under*, from all hope of reſiſtance. 1 *Cor* 9. 27. And we (without ſuch adoe) think it enough to flatter God, by undervaluing that power that we have from him.

But he would like it better, if we admoniſhed our ſelves, that it is *his gift* that *little power* that we have, and it were *wiſdom* and thankfulnes in us, to *husband the talent well*, and procure more by uſing of that. He would like it better, if we *chid* our ſelves out of that *affected*

fled weaknes, by the Examples of thoſe *many Saints* that have gone as far before us in all *virtue*, as they have in *time*. For could they *macerate* themſelves with *Faſting*, and cannot we abſtain from *riot* and *exceſs*? Could their *Charity* empty themſelves of all that they had, and cannot our *juſtice* give every man his own? Or if theſe *patterns* be too high, and out of our reatch.

What ſay you to thoſe *virtues* of the *Heathen*, who had no other motive but *vainglory*? amongſt whom (and elſewhere) ſome *rare ſpirits* there have been, (come into the World from among the *cobwebs* of a *naſty Cottage*) that have filled Ages with admiration of their virtues and greatnes.

Or (if they alſo do not move) ſhall I provoke you by the example of *little children* the weaker age, ſuch as *Daniel*, and thoſe three in the Furnace? Or of *women* (the weaker ſex,) ſuch as the reſolute *Deborah*, *Eſther*, and ſome other of that rank.

Or of the ſimple and *ignorant* among the *common people*, that have (ſome of them) attained to ſuch a *height* of Piety above the more learned, that St. *Auguſtine* might well cry out to his Friend *Alipius*, *Quid patimur? ſurgunt indocti, & rapiunt cœlum, & nos cum doctrinis noſtris, ſine corde, ecce ubi volutamur in carne & ſanguine?* What advantage is it to have better heads in keeping, if others do keep better hearts then we?

Or

Or laſtly, ſhall I name the *worſt livers* too. (Publicans, Theeves, Harlots, and the like) that, as our *Saviour* told the *Jewes*, *many times ſtep in before us, into the kingdome of Heaven*, *Mat.*21.31. and ſhame thoſe that might have had the ſtart of them.

To ſay nothing, that (beſides all this) we may go to *ſchool* to the *inferior Creatures*. To the *Ant* for diligence, to the *Dove* for chaſtity, to the *Cock* for valour.

A ſtrange thing it is, that what hath been done by all theſe, ſhould not, in ſome meaſure, be poſſible unto us? Let them all be ſcanned, as they ſhould be, and I have ſaid enough to ſhake the ſecond pretence drawn from our own weaknes, and that diſabling us from doing any good.

But we reſt not here.

3 A third ſcruple there is, drawn from our *unruly Affections*, and their *Inclinations* hot, and violent. Doth not this alſo trouble us, without any ground? For.

What if they are hot, and violent? So much the better, if they are well bridled, and and directed to the right uſe. What if a Horſe be of a hot nature, and quick mettal? So much the fitter for ſervice: Though if he be not well backed, and maſtered, he may chance to make his Rider repent, that he was ſo well mounted. So it is with the *Soul*, (that goes here under the name of the *Heart*) She is the ἡνίοχος, that

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that is, *She holds the Reines, to guide,* and *command those qualities*, which are indeed natural, and as they should be fitted to her service. Although they prove unnatural, and immoderate, and wild, when they are suffered to rage, as they list, and turne the *Soul* out of her own throne, and dominion, to which they were purposely created to stoop, and obey.

Can we *tame* the *furious horse?* Can we alter the *nature* of other *unruly Creatures*, that have no reason to guide them? And we that are made after the *Image of God* (κατ' το ἡμερον) in the mild part especially, as *Chrysostome* speaks: shall we be able to work nothing upon our selves, by bringing the Appetite, and sensual part, under the Dictate of Reason? Can wild creatures, that have no reason, be made tame? And cannot tame creatures, that have reason, be kept in their right state?

Yes, the *custody of the heart inferres* the *command of the body*. And he that keeps *that in the right state* (not stupified with idlenes, not distempered with excesse) shall happily *avoid the extravagance of Passions*, and make that his profitable Servant, which otherwise will be his Master, and Tyrant, to keep him under.

This may be said of that hinderance in keeping the heart) which is objected against the Affections, and Passions.

But yet we have not done.

4. There is one main Impediment behinde, and

and (notwithſtanding all that hath been ſaid) ſome are ſtill ready to object.

Obj. Are we here adviſed to keep the heart? Is it a task for us to perform? Is it a Duty within the reatch of our ability? Surely, if *God Himſelf* do not keep the heart, in vain do they labour that keep it.

Reſp. It is true, that of our ſelves, *excluding God's help, we cannot*: without his eſpeciall *grace* we cannot. But if we our ſelves forſake the heart, in vain do we then look for God to come, and keep it. As we cannot, *excluding His help*: ſo *He will not, excluding our endeavours.*

Obj. So, if it be ſaid, that *It is not in him that wills, nor in him that runnes.* &c. *Rom.* 9. 16.

Reſp. It is true, there is no ſuch neceſſity, no ſuch merit in them, to purchaſe it. But, by running, and by entreating we may move God to help us. And ſo it is our fault only, if we be not helped, though it be his *grace* only, if we be.

Therefore, if thou loveſt thy ſelf, Do not forſake thy *Heart*, becauſe we can do nothing without *God's grace*, and *aſſiſtance*: but watch over it the rather. Becauſe we are not ſure, that *God* will do any thing, by his *grace*, and *aſſiſtance*, unles our endeavours go along with it.

If they do, *He* hath promiſed his *aſſiſtance*: *Ask, and it ſhall be given you: ſeek, and you ſhall*

ſhall find: knock, and it ſhall be opened unto you. Mat.7.7. Learn what it is to ask, and to *ſeek*, and to *knock*. And, when you have actually done ſo, then your own happy experience will anſwer your ſcruples, and eaſily inform you, that to your own ſafety, your own care and cuſtody is required.

For, *Wiſdom is eaſily ſeen of them, that love Her, and found of them, that ſeek Her. The unfained deſire of reformation is Her beginning, and the care of Diſcipline is love: and love is the keeping of Her lawes, and the giving heed to Her lawes is the aſſurance of immortality. Wiſd. 6. 12, 17, 18.*

Every way, to ask, to ſeek, to endeavour, is expected from us. Otherwiſe, if we are not kept, if we are quite loſt, we may thank our ſelves for it.

To that purpoſe, when God tells *Joſhuah, that no man ſhould be able to ſtand before him*: doth He not adde withall, only *be thou ſtrong, and of a good courage? Joſh. 1.5.*

Yes, he doth ſo. And we have it four times over, in one Chapter, that we may be ſure to take notice of it.

And the Royal Prophet hath an exhortation parallel unto it. *Be you ſtrong, and God ſhall eſtabliſh your hearts.* Which I may thus paraphraſe in the language of the wiſe man, *Keep thou thy heart, and God will keep it.*

If thou, by thy own negligence, and remiſ-

neſ

nes, art not wanting to good thoughts, and other good helps, they ſhall never be wanting to thy Heart. For whenſoever they faile, it is only becauſe thou art not vigilant, and intent to purchaſe them, to cheriſh them to encreaſe them.

For, when the light, by which our hearts are enlightned, is hid, and loſt, that we cannot perceive it, ὑ παρὰ τὸ ἐλλείπειν τὸ φωτίζον (ſaith St *Baſil*) that is, it is not becauſe the light is ſpent (for that can never be exhauſt) but it is becauſe we have done ſomewhat, that makes us not ſo well diſpoſed to apprehend the light, as we were before. Or becauſe we are drouſie, and dull, and make no uſe of it.

If we are not careles of our ſelves, we have the benefit of our *Saviour's* Prayer, *Father keep them in thy name.* And of God's own promiſe. *I will not leave thee, nor forſake thee.* But then, we muſt not leave, nor forſake our ſelves.

Therefore if any man think, by magnifying the *grace* of *God*, to pull down the poſſibility of doing that which God Himſelf calls upon us ſo earneſtly to do, he takes a wrong courſe.

For, his very calling ſo earneſtly upon us, might breed a ſecurity of what is expected from Him: and that, if we be not wanting to our ſelves, He will not be wanting for thoſe good *Motions*, and that *gratious Aſſiſtance*, that

that conduceth to the performance of those good actions, which he so desires.

For then, *His Grace* is never withheld, or denied, but upon our former neglect, and contemp of it. And those denials we may truly reckon to be from our selves, and not from Him: and therefore rather confesse, and bewaile, then excuse our sins.

For, every way, you see, Neither the Malice, and Subtilty of the Devil: Nor our own natural weaknes, to apply the means: Nor the unrulines of our Passions, and Affections, to interrupt them: Nor the need of Divine Assistance: Nor any other pretended Impediment must any way take off, but rather increase our best endeavours for his charge, of keeping the heart.

XXXI. *Of the Necessity of keeping the Heart.*

AS we have proved it feasable (by removing all Lets, and Pretences) so now, I hope, we shall prove it a *Necessary Duty* [*præ omni custodiâ*] above all keeping.

1. This *Necessity* will best *appear* in the *Inconveniencies*, and *dangers*, that follow upon not keeping it. In which regard, the strongest Antidotes, and Preservatives had need be applied to the Heart, the strongest Ties, and Obligations laid upon that. *Sin* being *no where*

so

ſo ſoon begun, no where ſo eaſily *ſet forward*, no where ſo *ſpeedily perfected*, as there. For,

1. Firſt, The Actions of the body require ſome degrees, and continuance, and opportunities of Time, and Place: but the *thoughts of the mind* conceive ſin in an *inſtant*, without ſtirring out of their own neſt.

2. Again, The Actions of the body require ſome labour, and it may be, ſome fellow-labourer too, for the effecting of them: but the *Heart* alone, without help, without labour, without company, can entertain, and conſummate any operation of Hers.

3. Laſtly, The Actions of the body may be diſcovered, and hindered by ſome others, that come to the notice of them: but the *operations of the mind* are ſo *ſecret to all but God alone*, that when we are at the worſt, we may ſeem the beſt.

So that a neceſſary caution it is, in regard of that danger, that may come from evill Actions. But that is not all.

2. *In the beſt Actions*, if the Heart be not looked too, we indanger the carriage, and may eaſily fall ſhort of the reward. For, *if the Fountain be corrupt*, the ſtreams cannot be clear. *If our Hearts diſpleaſe God*, our Actions cannot be accepted. If they proceed out of conſtraint, or out of a melancholy retired diſcontent, whereby we are fallen out with the world, or out of Vain-glory, or any other by reſpect,

respect, it *is but lost labour.* For, God is a Spirit, and he will be served in spirit, and in truth. He looks to the Heart, and to the *Modus* of every Action, how good, how plausible soever in it self.

In both these regards, 'tis a necessary duty, that here we urge [*præ omni custodiâ.*]

And yet *there are some* so far from this careful keeping of the Heart from sin, that they earnestly labour, and *take pains* to *actuate*, and *consummate* those *sins*, that have there given the *onset*. Their evil actions present them always in motion, like the raging, and troubled Sea, that casts out nothing but dirt, and mire. But, in respect of any good, they are liker to standing pooles. Many a sweet showr from Heaven falls upon them, and for want of motion, they suffer them to perish. By which supine carelesnes, they do not only remain unwholesome, as they were before, but even that good water, that was poured in, is corrupted, and turned to no use.

O that they would hear the wise mans counsel [*de custodâ cordis*] at least, to cherish their good thoughts, while they have them. For, it is a shame, that true knowledge, and gratious admonition should passe through the Heart so often in vain, as good milke passeth through a strainer, that leaves nothing but drosse behind. It is a shame, that they should forsake the Fountaine of life, when it is so near

near them; and take ſo much pains to dig thoſe *wells* that will hold nothing: while with more eaſe they might have Wells of *living water*, and a *good heart*, *out of which are the iſſues of Life*.

But to prevent this in us, if you pleaſe, we will now caſt about, what might be the chiefeſt means, and helps, by which the heart may, and ſhould be thus kept, as it is here intended.

Without them we ſhould leave all imperfect. Therefore I will give you a ſhort view of them all, as near as I can.

XXXII. Of the means, and helps of keeping the Heart: and firſt of the prime, and ſuperior Meanes.

AMongſt them all the *prime* and *ſuperior meanes* is the *immediate preſence* and aſſiſtance of God.

The very *thought* of *Divine preſence* is of great moment. Πάντ' ἴδων Διὸς ὄφθαλμός, the Heathen could ſay; but we need no ſuch help.

In this high point, I would intreat you rather to obſerve, how the *Royal Prophet* was affected with the ſpeculation of it, *Pſal.* 139. where we read thus. *O Lord, thou haſt ſearched me out, and known me* &c. that is, (if I ſhall entertain you a while with a brief explication of what he ſaith in the twelve firſt verſes of that

Pſalm,

Psalm, which are all spent upon that subject,)

V. 1. O Lord, thou knowest me as well, as if thou hadst made great search and inquiry after me: thou knowst how I dispose of my self in my times of rest, and retiredness: and (after that) how I fit my self for employment. Thou discernest my most intimate and familiar thoughts and intentions, long before they are actually mine.

v. 2. Thou art privy to my labour, and repose; thou art throughly acquainted with all my actions and proceedings in all the course of my life.

v. 3. There is not a word at my tongues end, but thou canst tell it perfectly before it come out, I need not expresse it unto thee.

4. Thou dost compasse me as close on every side, as a city is beset in the strictest siege. And I can stirr as little from thy presence, as if thou hadst laid thy hand upon me, to hold me fast.

5, This thy knowledge of me, and my wayes, is so wonderful, that I can neither comprehend it, nor be concealed from it.

6. For whether can I go to hide my self from thy knowledg of me, or from thy dreadful omnipresence?

If I could mount as high as Heaven, or couch my self as low as Hell:

8. If I had the agility of the nimble wings of

of the morning, to convey me in a moment from East to West; and dispose of me in the remotest parts of the Sea.

9. Even there also I must expect to be led by thy hand: no other but thy gracious conduct must be my guide.

10. If I should think to hide my self from Thee in some dark corner, the darkest night would be all one (to that purpose) with the clearest day.

11. For to thee (who art the Fountain of Light) the Day, and Night: the clearest, and the darkest places are all one.

12. So that the abstrusest, and most secret piece about me, my very reins lie open, and naked to thy view: who didst cover me with skin, and flesh, and compact me with Bones, and sinews, in as secret a place, in my Mother's womb,

This pious Meditation of the Psalmist I was the more willing to expresse, (according to the Emphatical importment of his own words) that the thought of *Divine presence* might make the deeper impression in our hearts.

And sure, if a man would now and then figure to himself an *all-seeing eye* wakeful upon his very thoughts, an *ear* open to his words, a *hand* pondering, and summing up the account of his works; it would be a high degree of *custody*, and make a good intent from the heart, put a right *tincture* upon all that he thought or

said

ſaid, or did, in matters of any moment.

This the very thought of *Divine Preſence* would do. But if we could joyn the comfort of his *Divine preſence* and *Aſſiſtance* together, that would be *præ omni cuſtodiâ*, no cuſtody like it.

This ſhould be our care. I am ſure it was his greateſt care, that was a man after God's own heart.

"Mine eyes are ever looking toward the Lord, ſaith He *Pſ.* 25. 15. and elſewhere in ſeveral paſſages.

"I have ſet (or I uſe to ſet) God alwaies before me. Unto thee, O Lord, do I lift up my Soul. *Pſ.* 16. 9. & 25. 1.

"It is good for me to hold faſt by God. *Pſ.* 73. 28.

"O knit my heart unto thee, that I may fear thy name: *Pſ.* 86. 11. And more Emphatically (as the *Latin* hath it *Pſ.* 119. 120. *Confige timore tuo carnes meas,*) as if he would ſay, Pierce me through, as it were, and nail my thoughts unto thee, from being diſtracted elſewhere to any thing elſe.

In which ſenſe St. *Paul* might ſay that he was *crucified with Chriſt*, that is, he had nailed his meditations to his Croſs.

This ſhould be our care, *ſicut oculi ſervorum*. "Our eyes ſhould be ſtill waiting upon God 'as the eyes of Servants look to the hands of their Maſters, *Pſ.* 123. 2. and then his eye would

would be reciprocally watching over us. *Oculi Domini ſuper timentes eum. Pſ.*33.17.

This is *tenere ſe ad Deum*, to keep cloſe to God. Of which phraſe we hear ſo much commendation in St. *Aug. de vita beata*: and whereupon he ſaith in another place, *Si vis habere cuſtodem non dormientem, Deum elige cuſtodem*: If you would have a Keeper, that ſhall never ſlumber, nor ſleep, let God be your Keeper.

That is it, that will keep the Heart ſafe, and confident, *like Mount Sion, that cannot be moved. Pſal.*125.1.

Eſpecially if this (the moſt eminent means of our ſupport) be fed, and maintained with the frequent meditation of the *Majeſty*, *Power*, *VViſdome*, *Goodnes*, and *Attributes* of *God*.

Whoſoever is taken up with theſe happy varieties of content, cannot be much at leaſure for the idle excurſion of thoughts. He will not eaſily ſtoop to ſuch baſe employments, nor indure to be rudely ſhouldred out of that Happines.

For, if we, when we are poſſeſſed with the ſerious conſideration of any worldly thing, are by that ſo excluded from intention (for that time) upon other matters, that neither the Eye, nor the Ear can diſcharge their natural functions, upon an object directly before them. Much leſſe, when a divine ſpeculation hath taken us up, ſhall we be able to condeſcend to thoſe inferior thoughts, that may indanger the Heart.

XXXIII. Of the subordinate Means, and helps for keeping the Heart. And first of the Antecedent, and Preparatory Means.

WE have seen the virtue of the Prime, and Superior Means. Under which other *subordinate Means* there are. Whereof some are *Antecedent*, and *Preparatory* to the keeping of the Heart, as *Purity*, and *Æquability*, that make it fit to be kept, and worthy of keeping. Other are *Actual Preservatives*. Of which *suo loco*.

1. First, We must begin with *Purity*. And it is the *natural beginning* in all courses.

What Physitian doth not begin with *purging* before he come to his Cordials, and Rules of health?

Who puts *sweet odors* into an impure vessel? And how can the Heart be filled with those graces that preserve it, untill it be a pure Heart? then it may.

Therefore *Junius*, and some others expound *Solomons* words particularly of that. *Keep the Heart*, that is (say they) *purge it, and keep it, like a fountain from all filth.* For, as our *Saviour* hath taught us: *Not that which comes into the mouth defiles a man: but that which comes out of the Heart. Evil thoughts, murders, adulteries*, and the like, these come forth of the

the Heart, and these defile a man.

And, if you heare St *Basil*, ὡς μέλισσαι καπνῷ συνελαύνεται— As smoak drives away bees; as filthy vapours, and smells drive away pigeons: so doth the corruption of the Heart drive away the Angels, that pitch their tents about us for our defence. If we would keep those blessed Guardians, or any thing else worth the keeping, we must keep Purity in the first place.

2. Unto P*urity* we must adde *Constancy*, and *Æquability* of *disposition* (the second care that we propounded, by way of Preparation) that is. *Our thoughts must not be at random*, and *extravagant*. For, it is not Purity alone, which makes that true representation, that must be there.

In other cases, you see, *Snow* is a pure white, and yet cannot do it. *Milk* is a pure white, and cannot do it. *Water*, that inclines to a black colour, yet (if it be not hindred by motion) *propter levorem* it represents any thing better.

So is it in the Soul. Confusion, and Inæquability is our greatest Impediment, but τάξις ψυχῆς ἀρετῆς σύνθημα. *Basil.*

A setled, and well ordered mind, a serious reducing of our thoughts to one center, makes way to the keeping of the heart in the right state. Or, at least, adde it to that Purity, that we named before, And both together

will make the heart fit to be kept, and worthy of keeping.

After we have taken order for them, then we come in the next place, to the particular Means, and Preservatives, by which the heart is actually kept.

XXXIV. *The particular subordinate Means of keeping the Heart.*

THese may be ranked, in this order.

1. The *Fortifying*, and *Defending of the Senses*, the outward passages unto the Heart.

2. The careful guard, and government of the Affections, her Domestical Servants.

3. The Opposition, and *Repulse of worldly thoughts*, the common enemies, that assaile it without.

4. And lastly, The continual *supply of good Thoughts*, and Meditations, to imploy, and strengthen those Domestical servants, as we called them.

1. The first of these is so necessary, that the wiseman had no sooner delivered this caution for a careful watch, and custody of the soul but he presently addes, (for the care of the Senses, and those other parts that are commanded by them.) *Put away from thee a froward mouth. Let thine eyes look right on* (let no fair

fair appearance turn them awry) *Ponder the path of thy feet. Bow thine ear to understanding. &c. Prov.*4 24,25,26.

There's somewhat, it seems, in the care of the Tongue, and the Feet, that makes to the safe custody of the Heart. But the *Eye*, and the *Ear*, and the rest of the Senses, above all other must be looked to.

They are the *Windowes*, and the *back-doors*, wherein as the Enemy may creep through to offend the Soul: so her own Servants also from thence may creep out to betray Her.

In both these regards (for the dangers without, and for the revolts within) we must look well to the Senses; if seriously we intend the custody of the Soul.

God hath not mounted the *senses* into the *highest seat* of the *body*, there (like false spies) to see, and betray. But, like a careful watch, to *foresee*, and *prevent* the imminent dangers. Either by shutting their doors to enemies, that openly assault; or by keeping aloof off from those that can poison where they do but touch.

That, in all the Faculties of the Soul and Body, we may be calm, and quiet.

Not tossed about with every breath, that beats at the Ears.

Not disquieted with every fancy, that is taken in at the Eyes.

Not shaked, and affected with every touch

But having all the Senses, as the Organs, and servants of the mind, at the due command.

This is our first Help, for the securing of the Heart.

2. The second is the guard and government of the *Affections*, her domesticall servants.

For commonly the Affections are the *Rebels of our Nature*. συγκυτικὰ, καὶ ἐκτακτικὰ τοῦ διοραστικοῦ τῆς ψυχῆς. (saith St *Basil*) *i e.* which doe as good as put out the very eyes of the soule, and make a blind *Sampson* of the strongest heart.

So that this is a duty, as necessary as any of the other. For in vaine doth the Soule command her attendants abroad, if she looke not as well to all at home. There is all the mis-rule, if we take not some exact order of Government.

Now to fight against these Rebels, to prevaile against these so potent, and home-bred Syrens, *hic labor, hoc opus est*. To *tame* the *wildness* of those Affections that must be bridled. To *take off the dulness* of others, that must have the spurre. To *appease Anger*, and lust. To *oppose pride*, and *covetousness*. To carry a *strict* hand over other wayes of provocation, and Inticement. And to *indure what we should doe* in such a taske, and conflict: *Pars magna Martyrii est*, saith St *Augustine*.

It is a kind of Martyrdome constantly to indure such combats, and not to yeild. Happy is he that can do it best.

And

And who would not ſtrive for that crowne? where He that doth not reſiſt, but playes with his Affections, and Paſſions, dallies with no other, then a dangerous fire in his owne boſome.

To ſecure the heart, in this caſe, we muſt *flie idleneſs*, and too long and *careleſs intention upon dangerous objects* at a dangerous time. And, above all, we muſt ſtrive for a due ſerenitie, and *calmeneſs* of *Spirit*: and remember that Leſſon, which our bleſſed Saviour commended to our practiſe. *Diſcite à me, quia mitis ſum* "Learne of me: for I am meeke, and lowly in heart. *Mat*: 11.29.

All this we muſt be willing to do, that we may, by degrees, exclude the obſtreperous, and tumultuary acceſſe of their importunate, and impudent ſolicitations.

3. When we have gone thus farre, for the ſafety of the heart: then we muſt come to the oppoſition, and *repulſe of worldly thoughts*, the Enemies, that hinder, and aſſault the heart without, and would withdraw it from God.

This muſt be added to the former, at fit times. For, we cannot give advantage to the world, but we muſt take as much from the Spirit.

As it is in the ballance (if the one part goes up, the other goes downe) ſo it is in the heart commonly.

If worldly thoughts fall to the ground, bet-

ter will aſcend into the place of them: But when we mount them into the higheſt place, down go the other.

I ſay, this muſt be added, at *fit times*. For otherwiſe *worldly thoughts*, and *buſineſſes*, and *recreations* too, have their time, when they are neceſſarie, and muſt not be omitted.

Neither are we alwayes alike diſpoſed for heavenly employment.

Nor will the object it ſelfe indeed be gazed upon long by us.

And in this Adviſe, where the wiſe man ſaith [*præ omni cuſtodiâ*] keep thy heart *above all keeping*. [*Præ omni*] is ſo farre from excluding all other thoughts, and employments, that it rather implies many more, but it puts the Superlative, upon this above them all.

The heart *may have her times* of other ſerious entertainments, or lawfull Recreation. But ſhe *muſt have her time* of Privacie, and Retiredneſſe from them all.

1. Both becauſe *the devout heart* is the *ſpouſe of Chriſt*, and (as St *Bernard* ſpeakes Chriſt doth not love, to come to his ſpouſe in the preſence of a multitude.

At leaſt, he will not knock every day at that heart, where there is ſo much other buſineſſe, that there is no leaſure to let him in.

2. And then againe, becauſe *whenſoever the Soul would mount her ſelfe* to heavenly ſpeculations, if ſhe be ſurpriſed with worldly affaires, ſhe

ſhe is like a bird, that hath her feathers limed; *Intangled in them, ſhe is not able* to uſe ſo much as her naturall ſtrength, to elevate her ſelfe.

In both theſe regards, there are ſeaſons, wherein ſhe muſt be retired to God, and Her ſelfe.

And this is the third of thoſe meanes, and preſervatives, that may be uſed for the keeping of the heart.

4. After all theſe. We have no other care, unleſſe it be this. How there may be a *continuall ſupply* of good thoughts, and Meditations, to buſie, and ſtrengthen the heart upon all occaſions.

And ſuch a ſupply there may be, in the daily peruſall of *two great Bookes*, upon which all other are but Commentaries) the *Booke of the Scriptures*, and the Booke of the *Creatures*.

The Royall Prophet made the *Nineteenth Pſalme* in ſpeculation of them Both. The firſt part of it begins with the Creation ("The 'heavens declare the glory of God). The ſecond part (from the 7. verſe) is of the Scriptures.

"The Law of the Lord is a perfect law. And ſo Both thoſe Bookes are there commended to us.

1. Whereof, *That of the Scriptures* is abſolutely neceſſary, as a Rule and Patterne to them that want a guide, or light it ſelfe to the 'blinde. Therefore we are adviſed to meditate

in that Day and Night. *Psal.* 1. 2. And the *other of the Creatures* must not be neglected, because they were created indeed to that end; to serve our weake apprehension of God as so many *Spectacles*, not to looke upon them, and stay there, but *thorough them to looke upon God Himselfe.*

And so we may understand that obscure place in the Preacher, העולם נתן בלבו that is, He hath given the heart of man *a whole world of matter* for Meditation so large, that no man shall ever fully goe through it, and find out all the workes of God, though he spend all his life time in that studie, from the beginning of it to to the end. *Eccles.* 3. 11.

Out of all which plenty we might, every day, select something, to præpossesse that roome in the heart, which otherwise vaine, and perhaps worse then vaine fancies will incroach upon.

If we delight in rarities, we might every day pick out some of those reall wonders, which God himselfe (the God of wonder, and the God of Nature) hath abundantly afforded to entertaine our speculation. Whether we look up to Heaven, or downe to Earth: whether we looke to other Creatures, or to our selves: into our bodies, or into our soules: there is matter enough of wonder, and meditation, to keep our *hearts in the feare and love of God.*

XXXV. *The Close, and Fruit of these last Meditations.*

WE have seene, that the Heart *may* and *should* be kept, above all keeping. We have seen *what Meanes*, and Helps there are for the keeping of it.

Let us therefore so *keep it, as our onely treasure*, which whosoever hath lost hath nothing else to lose or keepe.

We are carefull enough, that *the Bodie and Apparell*, and every thing else about us, be *neat and cleanly kept*, and repaired. When are we so forgetfull, as to leave the body one day without meat, and drinke, and sleepe, and attendance? Let us do as much for the Heart, and Soule, which is worthy of farre more.

Let her be *Lodged* in a roome worthy of Her. Let Her be *Fed* with herown proper food. Let her be *reposed* upon her owne pillow, that passeth all understanding.

To keep it thus, is to follow the counsell of the wise man, and to prove wiser then He was. But to imploy so pretious an Instrument to any base use, is the Act of a man, that hath lost his wits.

I will say more. It is no better then *Sacriledge*, that a Soule, which hath been offered to God, as a reasonable sacrifice, should (after that)

that) be made an organ of ſenſualitie, and a Cage for Devils.

No better, did I ſay? Nay it is farre worſe. For it is not onely the withholding of a Veſſel conſecrated to the ſervice of God, but it is *an Attempt upon the Image of God* Himſelfe. The Heart here being the Soul, and the Soule a Character of the Divinity. And therefore not to be proſtituted to publick infections, but kept pure, and ſafe, above all keeping. Our *anſwer to all Attempts againſt it*, being that which was our firſt anſwer in Baptiſme [*Abrenuncio*] *I forſake them all.* We undertooke that once, and failed of it. Let us now reſolve, and do it.

And, that we may be inabled to doe it. Let it be our humble prayer, that God would *create a new Heart within us*, and then *give us ſtrength to keep it, as we ought.* And (to the ſame end) that He would give us grace to lay ſure hold upon the Prime, and Superiour Meanes, and keepe cloſe unto Him, the living God, out of whom indeed are the iſſues of Life.

XXXVI. *Inſtructions for thoſe times, wherein we are called to the Church.*

HAving hitherto endeavoured to fit the Heart, and Soul for more private devotions

ons and entertainments: we may now take the like care to *prepare her for times of Divine*, and *Publick Service* with the Congregation: both for the further confirming of her ſelf, and the clearer example to others.

And, if we mean to be ſo ſerious in this high employment, as the happy exerciſe, and the moſt happy conſequence of it doth require, good reaſon there is, that firſt our *Preparation to the Sanctuary*, then our *Demeanour there*, as in Gods Houſe, ſhould exceed all other. As the Shekel and meaſure of the Sanctuary was double to the ordinary meaſure.

He that dwels in Heaven hath an eſpecial eye upon that place, above all other; not only to defend it, but to obſerve our carriage within it. 2. *Maco.* 3. 39. Which that it may be the more acceptable, we ſhould perſwade our ſelves, as in our earthly affaires we often forget our heavenly, ſo in this *heavenly work*, much rather to forget, or *neglect* our *earthly buſineſſes*, and addreſſe our ſelves wholly to the ſervice of God.

For, if he be *accurſed that doth any work of God negligently*: how ſhall he avoid a curſe, that uſeth not *care*, and *decency*, and *reverence* in the diſcharge of *holy*, and *publick Duties*.

A few dead flies (ſaith the wiſeman) *corrupt the pretious ointment of the Apothecary*: *ſo may a little undecent carriage diſcredit the nobleſt*, and beſt of our *Civil*, and *Religious Actions*.

Eccles.

Eccles. 10. 1. Therefore ſhould our Preparation, before we goe to the Church, and our *Heed*, and *Diſcretion* there, be ſuch as may *keep us from offering the ſacrifice of fooles*, and *with an ill ſavour infecting that incenſe*, which is preſented before God Himſelfe. It ſhould do ſo. And it will do ſo. And it will be ſo, if we will follow that Wiſe man's counſell, *Eccles.* 5. 1. *vel* 4. *ult.* "*Obſerve thy foot*, when thou goeſt into the houſe of God. that is, *Examine thy Affections*, and *thy courſe of life*, and be more ready to heare-- where hearing is put for obeying (*audire* for *obedire*) and his meaning is, that *Obedience is better then Sacrifice.* 1 *Sam:* 15. 22. Therefore we ſhould be readier to obey God; then fooliſhly to perſwade our ſelves, that without amendment of life, our Sacrifice, or Prayers ſhould expiate our faults. No, *without that Obedience, our very Prayer is an addition to our ſinnes.*

If you are not yet ready for that Wiſeman's counſell, will you liſten a while to the adviſe of the wiſe ſon of *Syrach Ecclus.* 18. 23. *not to venter upon the worke of Prayer*, or ruſh into the houſe of Prayer, *without due preparation.* For God being a Spirit, when we come to ſerve him, he *lookes firſt to the Heart. vide Num.* 19. 13. & 2 *Chron:* 23. 19. And if we do not ſo too, if we be not well adviſed what *feet* (that is, what Affections) *bring us into God's houſe*, that careleſſe tendry of our ſervice is the

bold act of them that tempt the Lord, and renders them more sinfull, and so lesse acceptable unto Him. So thought wise *Solomon*, that built the first Temple unto God, the first house of Prayer.

And so thought the wise son of *Syrach*, that gave us the first Lesson of Preparation to Prayer.

He that is wise will hear them, and *walk* with God alone, (*Mic.* 6. 8.) before he presume to walk toward the Church, that so when he is there, he may give him the *honour due to his name*, and worship the Lord with *holy worship*. *Ps.* 29 2. For Holines becomes his house for ever. *Ps* 93. *ult.*

Aaron had this memorandum of it in the *forefront of his Miter*. *Exod.* 28. 36. & 30 30. And it was the Meaning of that Law given to him and his Sons, *when you go into the Tabernacle of the Congregation*, (or to the Altar,) *wash with water, that you dye not.*

Holines in the Front, and *washing at the entrance* were emblemes of that Purity, and Sanctity of life, which makes our service acceptable unto God, and without which we must not think to flatter him with *outward shows*, and pretences of *Hearing* or *Preaching*, or tendring our *Prayers*. *Jer.* 7. 10.

For to the ungodly saith God, *Why dost thou preach my Laws, and take my covenant into thy mouth*. *Psal.* 50. 16. And elsewhere.

I cannot away with your Sabbaths, and solemn assemblies. Is. 1.13.

Such blind Pretenders to the service of God (whether Clergy, or Laity) were ever more *bold* then *welcome*. God hath shew'd us in several places of Scripture how he likes their *room* better then their *company*.

Amongst other places, so he tells them in *Malachi*, 1. 10. "I would some of you would *shut the Church-doors*, and keep them out, for *I have no pleasure in them, nor will I accept an offering at their hands* (saith the *Lord of Hosts.*)

And again. *I will throw the dung of your solemn sacrifices into your faces, and so let them cart you away with it. Mal.* 2.3.

This is the plain meaning of those words in *Malachi*, and do not all the Prophets say as much as this comes to? will you hear some of them? *Isay* first.

To what purpose is the multitude of your Sacrifices? When you come to appear before me, who required this at your hands? Is. 1.11,12.

*He that kils an Ox, is as if he slew a man. He that sacrificeth a Lamb, as if he cut off a dogs head. Is.*66.3.

To what purpose comes there to me Incense from Sheba? Jer. 6. 20. and again in the next Chapter: *v.* 4. *Trust not in lying words, The temple of the Lord, the temple of the Lord, the temple of the Lord. Will you steal &c. and come and stand before me in this house?*

They

They come as other people use to come, to hear; and show much love with their mouths, the Sermon *is like Musick to them, for they hear and do not. Ezek.* 33. 31, 32.

I will not smell your solemn assemblies: take away from me the noise of your songs, and melody of your viols. Amos 5.23.

*Wherewithall shall I come before the Lord? will the Lord be pleased with thousands of Rams, or ten thousand rivers of oyl? Mic.*6.6.

The Prophet *Haggai* gives them a touch of the same mistake, in the question about the *touch of holy flesh*, where he would have them informed, that an *impure and disobedient heart pollutes all that is offer'd upon the holy Altar*: *Hag.*2.11.

If men would now and then think seriously of these and such like places of Scripture before they go to Church, it would make them carry *better intentions*, and *affections*, and *resolutions*, then are commonly brought thither by most men that enter the Church *pro forma*, and come out no better then they went in.

What I have said will be warrant enough to make this my first *Item* to my self and others, that we look first within, *quid loquatur in nobis Deus*, whether there be within us an Oracle or Temple fit for God? or if there be not, that we stay our going toward the Church a while, and go first to our Closets, reconcile our selves to him, and then go and offer our service there. For

For it is in vain to come with that fooliſh people in *Ezekiel*, that make a *ſhow* of much love to God wish their *mouths* onely, *Ezek.* 33.31. *Iſ.*58.2. Without a right intention of Heart, and purity of Devotion, our meer formal coming to Church (to hear, or pray, or preach,) will procure us little acceptation.

Holy *David*'s method would be thought on: *I will waſh my hands in innocence, O Lord, and ſo will I go to thy Altar. Pſ.*26. 6. He took the beſt courſe to *begin* with, [*paratum eſt cor*] *my heart is ready, Pſ.*108.1. and ſo to [*cantabo*] I will ſing and give thanks with the beſt member that I have.

XXXVII. A ſecond Task in this Preparation.

AFter this firſt care in our Preparation, a ſecond would be to inflame our hearts with the love of that *holy place*, and that *holy work*, to which it is fit we ſhould come with ready and chearful minds. And that may beſt be done by borrowing ſome Light and Heat from thoſe ſervants of God, that have excelled in that kind, and eſpecially from the Royal Pſalmiſt, by meditation upon theſe or the like ſtreins of his or theirs, wherein we ſhall ſee, that they accounted this place the *Joy of their Glory*, the *deſire of their eyes*, and that whereupon they ſet their minds. *Ezek.*24. 25.

One

One thing I have desired of the Lord which I will require, that I may dwell in the house of the Lord, all the dayes of my life, to behold the fair beauty of the Lord, and to visit his Temple. Psal. 27.4.

O Lord I have loved the habitation of thy House, and the place where thine Honour dwels.

When shall I come to appear before the presence of my God? Ps.42.2.

O how amiable are thy dwellings, thou Lord of Hosts. My Soul hath a desire to enter into the Courts of the Lord. My heart, and my flesh rejoyce in the living God. Psal.84.2.

I will offer in thy dwelling an oblation with great gladnes. Ps.27.7.

My lips will be faine, when I sing unto thee, so will my Soul—Ps.71.23.

Give thanks, O Israel, to the Lord in the Congregation, from the ground of the Heart. Ps. 68.26.

XXXVIII. *Our passage toward the Church, and our entrance into it.*

AS *we passe by the graves*, in the Church-yard, or other Dormitories, we may (when we are alone, and can do it, without seeming Affection, and Hypocrisie) *put our selves in mind of our Mortality*, and the *hope of a joyful Resurrection* out of those κοιμητηρια, which are *God's Storehouses* for the Bodies of his

his Servants, that have their Souls in Paradise: or rather His *Paradise*, his Garden set with Beds of those flowers, that shall bud out again in the great Day of our general Spring.

In like manner, as we cast our eye upon the *Font*, and *Pulpit*, we may sometime recall the memory of that *solemn vow*, that we *openly undertook* at our first Initiation into the Church: and of those many *Sermons*, that have often rubbed the remembrance of that, with little appearance of successe in our *practise*.

But we must never forget to *come in* and *out* and *do all* in the Church with that *decent*, and *reverend behaviour* of our selves, that is due to a place of Gods more especiall presence, and our more peculiar service unto Him.

Whereupon *Jacob* called his *Bethel* a *place* of *dread*: and the Jewes stiled theirs היכל a *Palace*, or *place* of *Majesty*, where they conceived God sitting between the Cherubim as upon a throne of state, and the Christians called theirs (in the same sense) βασιλικὰς, and κυριακὰς: whence we had our Kirk, and Church. All these names putting us in mind of that which was the very letter of the Law, that *we should reverence Gods Sanctuary*. *Levit.* 19. 30. Though (in it self) it was no peculiar Act of Law, but rather the *Dictate* of *Reason*, that God should be approached to, and served in the compleatest kind of service, with all *inward*

ward, and *outward reverence*, that is fitting for us. The Holy, and Princely Prophet carried this thought along with him, when he went to Gods Houſe, and how doth he expreſſe it? *We will go into thy Tabernacle, and fall low, on our knees before thy Foot-ſtool*, (that is, *before the Ark*. *Pſal.*132.7. And in other words of his, we *invite* our ſelves, every *morning*, to the ſame duty [*in ô Venite adoremus*] *O come, let us worſhip, and bow down*, (that is, נשתחוה) *and kneel before the Lord our Maker*, *Pſal.*95.6. *i.e.* before him that made body, and ſoul, joyn'd them both together, and will expect they ſhould both be joyn'd together in his ſervice.

Our Invitatory Pſalm calls for it by the example of Holy *David* in the Tabernacle. That *his example prevailed* with the *Jewes*, we ſee it in *Solomon's* time. For, as ſoon as they had a Temple, we find them all (*the whole congregation*) *bowing themſelves, with their faces to the ground, upon the pavement, and worſhipping*, 2 *Chron.*7.3. & *Nehem.*8.6.

And who knows not, that it was a cuſtome of the *Jewiſh Church*, when they were abroad, *to pray towards the Temple*: *and when they were in the Temple, to worſhip towards the Altar*. The firſt we ſee in *Daniel's practice*. *Dan.*6.10. The other confirmed by good K: *Hezekiah's* command. *Incurvate vos coram Altari hoc*. 4 *Reg.*18.22.

If

If the Christian Church hath the like *practice* before the *holy Table*, it is no more *bowing* to the *Table* then K: *David* or K: *Hezekiah's adoration* before the *Altar* was adoring the *Altar* in those dayes: or *man's kneeling* before his *seat* is kneeling to his *seat*. 2 *Chron.* 29.29,30.

And if the *Christians Reverence* was more then that of the Jewes, good reason for it, we have more ingagements, that call for more respect, and might cast us lower *before his Foot-stool: that first bowed the Heavens*, and descended as low as earth, that he might raise us as high as Heaven: *then in his agonie, bowed again*, and fell on his face, to *pray* for *us*, that now *think it much*, to *stoop* a little in the Church, when *we come to pray for our selves*. Mat. 26.39.

The *glorious Saints* above, they do it, they *bow* when they addresse themselves before Him. In the fourth of the *Revelation* you may see them falling down, and worshipping, and casting their Crownes before the Throne. *Rev.* 4. 10. They that pretend to be cunning in the *Revelation* think they could tell us best, who they are, whether *Celestial Spirits*, or the *Reverend Fathers* of the *Church*, that go there, under the name of πρεσβύτεροι (*Elders*, or *Priests*.) Whosoever they are, they are such, whose example we had better follow here, then defer it, till we think to see them in Heaven.

But

But, if they will continue as ſtiff in the knees, as they are in the neck, I muſt tell them, the very *Devils* did it. *Marc.* 3.11. They *bowed* before our *Saviour* when he was in the ſtate of his *humility:* ſhall we be loth to do it, when he is in his ſtate of *glory?*

Surely, he that commanded us *not to bow to idols*, did not mean but we ſhould *bow down to himſelf.* Yet if we doubt of his meaning, let us learn what that means in the Pſalmiſt, *Give the Lord honour due to his name, worſhip the Lord with holy worſhip.* Holy worſhip will have the *heart*, and due Honour will have the loweſt ſubmiſſive expreſſion of bodily Service, which is no more then our bounden Duty to God: and the *one* will eaſily follow the *other.* For as fire will ſhew it ſelf by ſmoak, and Faith by good works, ſo will the *inward devotion* of the Soul interpret it ſelf by the *outward carriage* of the body; that men ſeeing our hearty ſervice, may, by our good example be led to glorify our Father which is in Heaven.

XXXIX. *Our timely addreſſe, and ſtay to the end of Divine Service.*

LEt us take order that we may be there from the beginning to the end: to come in with the *firſt*, and go out with the *laſt:* that our Hearts and Tongues may bear a part throughout; which is a good means to make

us partakers both of the *Absolution* at the beginning of Prayer, and the *Blessing* at the end.

For if we would be loth to rise from Table, before we have dined, or supped; much more should we be unwilling to deprive our selves of our *spiritual Food* in the word of God, and in Prayer: where above all other places, it should be our Meat and Drink to do the will of our Heavenly Father.

We should rather be willing to *wait for the loving Kindnes of God in the midst of his Temple*, *Ps.*48.8. and follow that of *S. Basil*, (*de abdicatione rerum*,) μὴ ὑπακούειν λογισμῷ ἀποσπῶντι σε τοῦ κανόνος, to let no pretence interrrupt, or take us off from any part of Divine Service.

XL. At our first Kneeling.

HAving entred into the Church with due reverence, we may at our first kneeling down present our selves to Almighty God in one of these, or the like short Ejaculations.

Either in that of King *David*.

*Psalm.*19.14. "Let the words of my mouth, and the meditations of my heart be now and ever acceptable in thy sight, O Lord my strength, and my Redeemer.

Or that of K. *Hezekiah*.

2 *Chron.*30.18. "The good Lord pardon every

every one, that here prepares his heart to seek after the Lord.

Or,

"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, fit us all for thy service. *Revel.* 4. 8:

Or,

Merciful Lord, gratiously accept us all, that come hither to present our selves, our souls, and bodies unto thee, for Jesus Christ's sake, that vouchsafed to present himself bodily in the Temple for us, in great love, and humility.

Or, (that we may *hoc agere.*)

O most gracious Lord God, give us grace to make the best use of our time in thy House, and not to offer the sacrifice of Fools, and so indanger our selves most, where we may be best fitted for Heaven, where the Lord God Almighty, & the Lamb, are the Temple thereof. *Apoc.* 21. 22.

When we are return'd from Prayers, say,

Lord, make our earnest and constant endeavours abroad expresse the heartines of our publick and private Prayers. ὃ ἐυχόμεθα ἐνεργῶμεν. *Hierocles.*

XLI. *Of publick Prayers, and Sermons.*

AFter our Reverence and Devotion hath made a good entrance; that the rest of our Employment in God's house may be answerable to that good beginning, it will not be amiss to say somewhat before hand of publick Prayers, and Sermons.

1. Of these, the first thing I would say, is that the Church is the *proper place* for them, not any secret Conventicles.

Our *Saviour* commonly made that *choice* for his Preaching, where it might be had. "He taught daily in their Synagogues.

The *Apostles* did the like. They went into the *Temple* at the *hour of Prayer*. *Act.* 3. 1. And for their *Preaching* there, they had *direction* to do so from no lesse then an *Angel*, who spake it in these words: *Go, stand, and speak in the Temple to the People*. *Act.* 5. 20.

2. Another thing to be said of *publick prayer* and *preaching* is this: that being publick Actions, they should appear to be so by the *Auditory*: that is, *Prayer* should ascend to Heaven not from the *Priest* alone, as if it were onely his, but from all the *People* too: their *hearts* going along with him, and their *tongues* declaring it to be theirs also, by joyning with him in the *Responsals*, and their *Amen*, which is the *seal* that confirms it to them. They to be

be parties, and partakers in the benefit of that Prayer.

And so for the *Sermon:* the Preacher should not preach to himself onely, (though his heart should *first*, and *most* be affected with it, yet) if it be the word of God that is delivered by him, as Gods Embassador at that time, then the Hearers shou'd *lay it up*, and give it their *Amen*, by their *Practice*, which seals up the benefit unto them.

3. A third thing we should desire, that we may have *all the service*, without mangling, or maiming; have it as *Religion* and the *Church* prescribes, not leaving out Prayers, or Lessons, for the Sermon's sake, but upon special occasions.

For whatsoever the *Sermon* may prove, we are sure the *Lessons* are the *word of God*, and God speaks to us by them: which we cannot say of our Sermons, unlesse they may be reduced to that Touchstone of the written word of God, and thence receive their Warrant.

And be the Sermon what it should be, yet they are much mistaken, who think they have done their *Service*, if they come soon enough to hear the *Sermon:* For the *Sermon* is the work of *another*, and tendred in God's behalf to us; but our *service to God*, (though it be in both in our hearing and praying, yet is it) rather in our *prayers*, and other the like publick Duties of the Church. For which especially

Churches were erected, and from which they were called *Oratoria* in the Primitive times; and before that, in both Teſtaments, *Domus Orationis*, Houſes of Prayer, where we meet him, and make our ſolemn Addreſſes unto him.

4. Our next deſire would be, that we may have our *Prayers* in that Form, wherein the Church tenders them, without *Battologies*, and *extemporary flaſhes*. For that which is enjoyned by the *Church* is moſt *ſafe* and *warrantable*, and wherein the whole Church joyns with us, in the *ſame petition*, and the *ſame terms*, beſide many other advantages which they have.

And the very propoſing of them in a *ſett Form*, is that which the Church learned from God himſelf.

In times of great affliction, wherein there was need of *hearty prayer*, it was God's *own direction* by the mouth of *Hoſea*: *Take unto you words, and return unto the Lord, and ſay, Take away all iniquity &c. Hoſ.* 14.2.

And again by the mouth of *Joel*, *Let the Prieſts weep, and ſay, Spare thy people, O Lord. Joel* 2.17.

And have we not a λέγετε from our *Saviour* himſelf, the very word of God, *when you pray, ſay, Our Father*: we muſt *ſay* it, ſaith our Lord himſelf.

And what if we ſay it *more then once?* what if the Collect of the Day come *twice*, and the Lords

Lords prayer *thrice* into our Service? Have we not our Saviours own warrant for it, implied in these words of *St Mat:* προσήυξατο ἐν τῷ τρίτῳ, τὸν αὐτὸν λόγον εἰπών— *Mat.* 26 44.

When our Saviour was to teach his Apostles (that were to be guides, and directors to us all) he puts them into this way of a *set form*, and in his most earnest prayer, in his very Agony he *prayes* in the same *words thrice.*

XLII. *Of singing the Psalmes, or Anthems.*

FOr these, I shall only commend 3 Rules, which we may learn from the sweet Singer of *Israel.*

1. The first is in [זמרו חסדיו] *Sing unto the Lord, ye Saints of his, or holy ones.* Ps. 30.40. Of all other, this is no task for them that have no Holines. For, *To sing to the Lord,* is not, barely to pronounce, and chant the words of the *Psalm*, but from a *pure* and *thankful heart*, to make *melody* unto *God.* Therefore holy *David* invites none to sing, but such as are holy.

Full well he knew, that an *evil Tree cannot bring forth good Fruit*: nor can the Heart, unles it be first purged, and sanctified, produce any thing to the praise and glory of God. Our Persons must first be liked: else *Praise is not seemly in the mouth of a Sinner, no more then a Jewel in a swines snout. Ecclus.* 15.9.

2. The second is [ψάλατε συνετῶς] *Sing with understanding. Psal.* 47.7. that is.

Laying the *ground* of your *Joy* in *God himself*: not in any prosperity or good successe of our own. *Bas. in Psal.* 32.

Or, Having a *true taste*, and *relish* of *what is sung*: the mind so distinguishing the sense & virtue of that which is uttered by the mouth that we may truly say with the Psalmist. *O how sweet are these words unto my throat. Psal.* 119. ב.

Or lastly, *Singing in law and measure.* For sure, He that made all things *pondere, numero, & mensurâ*, is not pleased with the irregular noise of bellowing, and screaming voices, but rather with *decent* and *lovely sounds* of *pious*, *devout*, and *discreet Singers.* Such as if they will have Instruments of Musick too, take order that they may be *well tuned*, and *well-sounding* like *Davids* Cymbals. *Psal. ult.*

3. The third is [καλῶς ψάλατε ἐν ἀλαλαγμῷ] *Sing praises lustily unto Him, with a good courage. Ps.* 33.3.

1. Καλῶς, sing well, that is (saith St *Hierome*) *Make that good in your Actions*, which your tongue expresseth, or (as St *Basil* expounds it) with your *Devotion*, and *Intention*, no way *distracted.*

2. Then ἐν ἀλαλαγμῷ, that is, when you exalt Him, *put forth all your strength* (as the wise man speaks) *Eccles.* 43.

The

The Hebr: and Greek (תרועה and ἀλαλαγμὸς, are patheticall termes, and signifie *such a joy as cannot be articulate*; but is rather expressed in shoutes, and acclamations (like that of Souldiers in the Camp, upon a notable victory: and Countrymen in the Field, at the end of a happy harvest) or *such a joy as conceives far more then can be uttered.*

Μακάριος ὁ γινώσκων ἀλαλάγματα. *He's a happy man, that hath the Art of this Joy.* Ps. 89. 16.

And it seems the Christians had it in the first times of the Church. For, St *Jerome* saith, they were wont so to thunder out their *Amen*, and sing their *Psalmes*, that the noise ecchoed with it. They did it with that chearful noise, and devotion, as if by their very voice, they would have opened the Heavens. Their *Amen* was like a clap of thunder, and their *Halelujah* like the roaring waves of the Sea.

The *Israelites* were before hand with them, in that chearfulnes. For, *when they only received the Arke into the Camp, they shouted with so great a shout, that the Earth rang again.* 1 Sam. 4. 5.

And how they sang before it, at other times, you may guesse by Holy *David*. *My Heart danceth for joy* (saith he) *and in my song will I praise thee.* And it is no *wonder* if *David* danced with his heart, and with his feet too. For we read of *one lame from his Mothers womb*, and yet *as soon as his feet were at liberty, he was*

found going into the Temple skipping, and praising God Act. 3. 2, 8.

So did some before us, while we neither dance, nor sing after them. So cold, or hoarse we are, and so favourable to our selves as if we cared not, that our Service, and Thankfulnes should keep any Analogy, either with the goodnes, and greatnes of God, or with the chearfulnes of those, in both Testaments, that have gone before us, and led us the way.

1. But let us a little bethink our selves, whether it be not a *Solecisme, to sing and not to be chearful.*

2. And whether Praise, and Thankfulnes (by the law of Nature) may not call for Joy, and Alacrity of Spirit.

3. And lastly, whether (for that very cause) this part of service is not both often, and with good reason performed by *singing, playing on Instruments.*

Which *came not in with the Law.* For, we read of their Songs, and Musick, presently after their passage out of the Red Sea, before ever they had Arke, or Temple, or Law from Mount *Sinai.*

And if you will hear *Calvin* (upon *Luc.* 2. 13.) It is according to the pattern above, where the *Angels are set out playing upon Harps before the Throne.*

I wish their Joy, and Alacrity may stirre up ours, at least that we would take up that Reso-

Reſolution of Holy *David*. *Pſal.* 71. 21.

My Lips will be faine, when I ſing unto Thee, and ſo will my Soul, which thou haſt delivered.

My Soul ſhall be filled, even as it were with marrow, and fatnes, when my mouth praiſeth Thee with joyfull lips. Pſal. 63.6.

We may find the good K: *Hezekiah* following that example, and his people with Him. 2 *Chron.*29.30.

And we ſhall do no leſſe, if we will give true weight to the words תרועה and ἀλαλαγμὸς which I mentioned before, which ſignifie a kind of unutterable joy.

Such a Joy and Praiſe agrees properly to none but God, an Honour that fits Him only, who is in *Himſelf ineffable*, and *incomprehenſible*. And therefore as He is beſt ſerved with thoſe *prayers*, that have in them *gemitus inenarrabiles* (groans that cannot be expreſſed) ſo He is beſt ſerved with thoſe *praiſes* too, that have in them תרועות that is ſuch *patheticall deliveries* of Joy, and thankfulnes, as no *Articulate voice* can reach unto.

I ſaid, He is beſt ſerved with thoſe. I will ſay more. He cannot well be ſerved by any, but ſuch as are (in effect) æquivalent to them.

Take the beſt *Praiſe* that ever was delivered by the holieſt Saints, and it is but *ex ore infantum, & lactentium*, as weak an expreſſion, as if it came *out of the mouth of the babes*, and ſucklings.

Whatsoever we pen for others, whatsoever we sing out our selves (in regard of the full expression, that is due to God) it is but like the first *titubations*, and ventures at words, which little Infants begin to frame, in imitation of their Nurses.

Nay the Prophet *David* would have me go lower yet. For, He that had chanted out Gods praise in so many sweet Psalmes, doth yet confesse of them all לך דומיה תהלה *Tacet tibi Tehillah*, that is, *a Psalme is a kind of dumbe*, and *silent thing before Thee. Psal.* 65.1. Or, the loudest Psalmes, and Praises are but as deep silence. So *many several Songs reach not the excellencies of thy goodnes.* For, how *can they reach that which is infinite?* They are but so many several wayes of an eloquent and Divine Silence.

In some such Contemplation as this St *Aug:* made it a part of his Confessions. *Væ tacentibus de Te, Domine, quoniam etiam loquaces muti sunt.* Woe be to them, that say little in the praise of God: for they that have said *most*, and sung *loudest*, and *sweetest*, are *little better* then *mute.*

For the Lord is great, and cannot worthily be praised Ps. 96.4.

We may sing well, and we may speak much, and yet come short— For He is great above all his works— Therefore when you glorifie the Lord, exalt him as much as you can, for even yet will he

he far exceed. And when you exalt him, put forth all your ſtrength, and be not weary, for you can never go far enough. Eccluſ. 27.28,30.

Let it be תְּהִלָּה. Let it be תְּרוּעָה, or what you will, it will fall ſhort of his Praiſe. The moſt we can attain to, is to feel that we want capacity and ability to conceive, or expreſs the praiſe of God.

And they that are moſt expreſſive of that *want*, are the *beſt Proficients* in the *art* of praiſing God, in καλῶς ψάλλειν, and γινώσκειν ἁλαλάγματα, and ψάλλειν σοφῶς, in ſinging with *art* and *underſtanding*.

XLIII. The influence that Preaching, and Prayer, and Reading of the holy Scripture ſhould have upon our Practice.

AS a Merchant, when he hath filled and enriched his Ship, if then he ſuffer Shipwrack, he is the more miſerable, by how much the more wealth he had in his ſhip. So is it with us if we make ſhipwrack of our ſelves, when much Prayer and Preaching hath filled and enriched our hearts.

And yet do we often ſuffer our beſt merchandiſe to be taken out the ſame day that it was taken in. Not conſidering that to *frequent the Church*, unleſſe our *lives* be *anſwerable* to it, doth not ſo much prove us more religious, as it procures us a *greater puniſhment*, and

and ſends us a little *wiſer*, but *deeper* into Hell.

For it is not *Learning*, and Formality, but true *holines* and *obedience* that commends us to God, and makes us *Chriſtians*.

And we may account all our exerciſes of *Hearing*, but as ſo many *Keyes* to open, and ſo many *hands* to let us in to the exerciſe of ſome *virtue*, otherwiſe of little value.

To which purpoſe the *Jews* had a Proverb, תלמוד בלא מעשה, אינו תלמוד *Doctrina ſine opere non eſt doctrina.*

Which was ſhadowed out in the Law (at the conſecrating of the Prieſts) by laying the *blood firſt upon the right eare*, (to ſhew that they muſt not be deaf to hear the will of God,) then *upon the thumbs of the hands and feet*, *Exod.* 29. 30. to ſhew, that not hearing alone, but *doing*, and *walking* accordingly, muſt make them perfect.

So that we may conclude, that a *good life* muſt be the *effect* and commendation of our *Preaching*, and *Hearing*, and other *publick ſervice.*

And we may ſay more, that a good Life is a *continual preaching*, a continual *praying*, and *praiſing* of God: (our good *example* teaching and perſwading moſt effectually, and our good *report* filling many mens mouths with praiſe and thankfulnes unto God.)

Which made *Chryſoſtome* ſay, (tom. 1. 82.) that *he whoſe Actions ſpeak a heavenly language*, (διὰ μυείου

μυρίων γλωσσῶν, καὶ διὰ πολλῶν στομάτων τὴν εὐχαριστίαν, καὶ τὸν ὕμνον ἀποίσει,) *hath in every action a ſeveral tongue*, and in the *harmony* of many Actions the true art of *Rhetorick*: and thoſe Divine ſtreins of more then *vocal Muſick*, that are ſo much the more *powerful with God* and *man*, by how much the more *real* and effectual they are in themſelves, and ordered with a *ſincere intention* and affection of Heart.

XLIV. *The neceſſity of frequent Prayer, both in publick, and private.*

BEſide God's *precept* to pray continually, and God's *promiſe* (*Ask, and you ſhall have, open thy mouth wide, and I will fill it,*) our own *neceſſities*, and the neceſſities of other men (which the law of Charity binds us to regard) will prove the neceſſity of frequent prayer.

1. Our *own neceſſities* may bring us to it, both in regard of the *good things* which we have, that we may injoy them, (for we are but Tenants at will for them all,) and for the good things which we have not: for they are ſo many, and ſo great, that no man hath attained perfection.

2. *Others neceſſities* ſhould not be forgotten by them, that ſhould ὅλοις συναγωνίζεσθαι ἐν προσευχαῖς, and ſuch are theſe.

The Chriſtians in diſtreſſe.

The

The Jews in blindnes.
The Greeks in slavery under the Turk.
The Latins in Popish superstition.
The Pagans infidelity.
The affliction of our { Friends. / Enemies.
These should not be forgotten.

And thus should we make others enjoy the benefit of our *publick* and *private Devotions*, and not frame our prayers for our selves onely, and our own Relations.

XLV. *The set Hours of publick Prayer.*

THese are the rather to be observed, that our Devotions may be accompanied with the prayers of others in our behalf. In which regard, I think, we should do well, when our *necessary occasions* detain us from the publick places of *Prayer*, yet (as neer as we can) in the set times of publick prayer, to commence our sutes unto God.

Of the great *Elijah* 1 *Reg.* 18. 36. (whose Prayers were so powerful) when he convinced *Baal's* Prophets by fire, though he was then far from the Temple, yet we have this observation of the time. *It came to passe at the time of the offering of the evening sacrifice, that Elijah the Prophet came neer, and said, The Lord God of Abraham &c. And then the fire of the Lord fell, and consumed the burnt sacrifice.* v. 38.

Ezra

Ezra picked out that time, when he lamented the affinity with ſtrangers: 1 *Eſdr.* 9 5. "At the evening ſacrifice (ſaith he) I aroſe from my heavines, and fell upon my knees, and ſpread out my hands unto the Lord.

The book of *Judith* hath the ſame note upon her humbling her ſelf by prayer. "It was a-"bout the time that the incenſe of that Eve-"ning was offered in Jeruſalem. *Jud.* 9 1.

And it is worth your obſervation, how God hath met with them, that interrupted that time. And (when he would do a favour) how he hath often made choice of one of the hours of publick Service.

The firſt of theſe we find in *Samuel.* 1 Sam. 7.8,10. "As he was offering up the burnt of-"fering, the Philiſtins drew neer to battel a-gainſt *Iſrael*: but the Philiſtins might eaſily perceive, that they had better choſen another time. And it was not long before the Iſraelites had a ſign, that God looked gratiouſly upon their Sacrifice: for he "thundred with "a great thunder that day upon the Philiſtins, and they were ſmitten before *Iſrael.*

The other we may clearly ſee in *Jehoſhaphat's* caſe, 2 *Reg* 3.20. when he, and *Jehoram*, and the King of *Edom*, (being diſtreſſed for want of water) had obtained it by *Elijah*, we read thus. *It came to paſſe in the morning, when the meat-offering was offered, that behold there came water by the way of Edom, and the country was filled with water.* Then

Then again we see it in *Daniel's* vision. *The Angel* Gabriel *appeared to* Daniel, *about the time of the Evening oblation:* it is observed, that our Saviour offered himself upon the Crosse the same time. And,

The like observation we have in the time of the *Maccab*: when *Onias* offered sacrifice for *Heliodorus*. 2. *Mac.* 3. 32.

The like in the Gospel, of the Angel appearing to *Zachary*, τῇ ὥρᾳ τοῦ θυμιάματος. *Luc.* 1. 8.

And of *Paul* and *Barnabas* separated for the Ministry, λειτουργούντων αὐτῶν. *Act.* 13. 2. & 22, 17.

And (then which more cannot be said) the *Holy Ghost* vouchsafed and chose to make his *visible* descent, at that time.

XLVI. *The Place.*

WE have said enough to make us desirous to keep the Time, and we should desire as much to keep the *Place* too.

We find the *Apostles* keeping of them both. *Going up to the Temple at the hour of Prayer.* Act. 3. 1.

Solomon, that built the first Temple, acquaints us with the *Priviledge* of this place.

The eyes of the Lord are open towards this place, day and night. 1 *Reg.* 8. 31.

God regards that house more then other places, and vouchsafes his presence there, in an especi-

all

all manner. And ſhall not we regard it and afford our preſence, to meet Him there?

What is the ſigne, that the Lord will heale me, and that I ſhall go up to the Houſe of the Lord? ſaith K: *Hezekiah* to the Prophet *Iſai.* 2. *Reg.* 20.8.

That is the firſt thing that He would wiſh to do, after his recovery from ſicknes.

But, of all other, K: *David* hath moſt pathetically expreſſed himſelf for this place.

Though he was a King, yet He would not have been loth to have been a Door-keeper there.

He thought the very Sparrows happy, that were near it.

And if he had been put to his choice, for one thing, that He would have deſired, it ſhould have been, to dwell in the Houſe of the Lord, all the dayes of his life.

This love to the place we find alſo in the Goſpel.

We read of *Hannah* the Propheteſſe, in her old dayes. *Luc.*2 37. οὐκ ἀφίστατο — *ſhe went not far from the Temple.*

So of the *bleſſed Apoſtles*, Act. 2.46. *They were daily in the Temple* (they were loth to leave it, when they knew it was ready to leave them.)

So of all the *Faithful* with them προσκαρτεροῦντες ἐν τῷ ἱερῷ καθ' ἡμέραν.

XLVII.

XLVII. Before our private reading of the Holy Scriptures.

I Will say no more of our publick Service: but, becauſe I preſume you will ſpend ſome time, every day, in reading a part of the holy Scriptures. Therefore I would intreat you,

Either, *before you begin to read, uſe the Collect* for the ſecond Sunday in Advent.

Merciful Lord, who haſt cauſed all Holy Scriptures to be written for our learning, grant that we may in ſuch wiſe hear, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Lord, and Saviour Jeſus Chriſt.

And, after reading, this prayer of Holy *David.*

O that my wayes were made ſo direct, that I might keep thy ſtatutes. Pſ. 119. 5.

O Let thy word be a lanthorn to my feet, and a light to my paths.

Or elſe, before or after reading, we may recall ſome one or two of theſe ſayings (that follow) out of the Holy Scriptures, or out of the Fathers.

Here is the Gate of Heaven. Gen. 28. 17.

Here

Here is the Fountain of Wisdome. Ecclus. 1. 8.

The mouth of the righteous is exercised in this Wisdome. Ps. 37. 31.

The Law of his God is in his heart, and his goings shall not slide.

Here are things, which the Angels desired to peep into. 1 Pet 1.12.

Blessed is he that reads, and they that hear, and keep the sayings. Rev, 1.3. & 22.7.

A good understanding have all they that do thereafter. Ps. 112.10.

All that keep it, shall come to life— Walk in the presence of the light thereof, that thou mayst be illuminated. Baruch. 4.

This Commandement is life everlasting. Joh. 12. ult.

Lay up these words in your Heart, and in your Soul. Deut. 11, 18.

He that hears, and doth them, is like a wise man, that built his house upon a rock. Mat. 7.

What nation is there so great, that hath such Statutes, and Judgments. Deut. 4 8.

Able to make us wise unto salvation, 2 Tim. 3. 15. profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnes. That the man of God may be perfect, thoroughly furnished unto all good works.

Set your Hearts unto all these words. For it is not a vain thing for you. It is your life, and through

through this you shall prolong your dayes. Deut. 32 46.

Kings, and Governours shall read in this book, all the daies of their life, that they may learn to fear the Lord their God &c. Deut. 17.13.

"He that hath ears to hear, let him hear.

"Open thou mine eyes (O Lord) that I may see the wondrous things of thy Law. *Ps.* 119. *v.*

Chrys. Tom. 1.1017. Θεῖοι χρῆσμοί τινες εἰσι τὰ λεγόμενα, καὶ γράμματα ἐκ τῶν οὐρανῶν καταβάντα. *i.e.* These are Oracles, or Letters sent from Heaven.

Holy men were the Pen-men of what was dictated by the Holy Ghost.

Et 5. λογ: κ. Ὥσπερ τὸ πεινᾶν σωματικῆς ἐστιν εὐεξίας σημεῖον: οὕτω καὶ λόγον ἐρᾶν πνευματικῶν ψυχικῆς ὑγιείας σημεῖον ἐστι. A good stomach and *desire* of *meat* is not a truer *signe* of *bodily health*, then of *spiritual health* a love and *delight* in *reading* and meditating on the word of God, which is the food of our Souls.

S: Scriptura cibus est in locis obscurioribus quia quasi exponendo glutitur potus verò est in locis apertioribus, quia ita sorbetur, sicut invenitur. Gregor. in Job. 6.

The Holy Scripture in the more obscure places is like meat, that requires some paines to prepare it for the stomach: in easier places it is like drinke, that needs no great preparation to carry it thither.

Augu-

Auguſtinus in Pſal.21.& in Confeſſ. Aperi, lege. Tolle, lege.

Juſtin Martyr. As God firſt made the Light, and afterwards gathered it into the Sun: ſo God firſt opened the light and knowledge of Himſelfe by immediate Apparitions, and Angels, *&c.* and then He reduced the light into the *ſacred Scriptures*, and made them *vehiculum lucis*, thence muſt we look for the true light.

"Open mine eyes, O Lord, that I may ſee the wonders of thy Law. *Pſal.*119.18.

*Teſtamentum vetus velatio novi, Novum Revelatio Veteris. Aug.T.*10.

The two Teſtaments are like the two Cherubims; one looking toward the other (*i.e.* one expounding the other) booth looking to Chriſt, who is our Propitiation. *Exod.* 25.

The two Cherubims with their outmoſt wings touched the ſides of the Houſe, and the other wings touched each other. 2 *Chron.* 3.

So the two Teſtaments touched each other, (*i.e.* expounded each other) and touched the two ſides of the Houſe, that is, extended from [*in Principio*] to [*Veni Domine Jeſu*] from the Creation to the End of the World.

XLVIII.

XLVIII. *Of short Ejaculations.*

OUr private Reading, and Meditation will eaſily furniſh us with many ſhort *Ejaculatory Prayers*, which (of all kind of Devotion) are *freeſt from the diſtraction of extravagant thoughts*, and therefore fitteſt to be often uſed; eſpecially ſuch as are *è re natâ*, that is, ſuch as our ſeverall hints, and occaſions ſhall miniſter unto us, *from ſuddaine, intenſive Affections*, and *quick vehement Deſires*: *like Darts* thrown out with erect attention of mind, or like *ſpeedy wings* of vigilant prayer, happily expreſſed in a piercing kind of brevitie. Theſe are carefully to be cheriſhed, and made uſe of.

But, beſides theſe, It will not be amiſſe to have ſome præmeditate, and in ſtore, that may raiſe our devotion, when we are ſomewhat indiſpoſed of our ſelves.

Such as theſe, or the like.

O Heavenly Father, teach me that *Reverence, Duty*, and *Love*, that befits one, who, *an Enemy is adopted a Son*, and Heire to a Heavenly crowne.

Sweet Jeſu, the life of my Soule, by thy gratious indulgence, and *Interceſſion*, aſſiſt me in following the *pattern* of thy holy life, and teach me to *know Thee*, and my ſelfe.

O holy, and bleſſed Spirit, *Sanctifie* my Soule, and body: *enlighten* my underſtanding, wil

with thy Truth. And enrich my Heart with thy *comfortable* presence, and assistance.

Most glorious and blessed Trinity. Holy, holy, holy Lord God of Hosts, whom none can see, and not be everlastingly happy. Grant that I may so *live*, *as longing for the blessed appearance of our Lord and Saviour Jesus Christ*, by whom only we hope to attaine that happy sight.

" But, how long Lord—

" Come Lord Jesu, come quickly.

XLIX. *The recollection of our selves at Night, and preparation to a Scrutinie.*

THe severall dayes of Creation are closed up with God's owne *review of the worke of that Day*, (which he saw to be very good.) *Gen.* 1.4.12.31.

We should all make such a review every Day, that, if we have done well, we may be *thankefull* to that grace, and mercy of God, that inabled us to do so: and, if we have done ill, we may consider, what *sorrow for the present*, what *resolution befits us for the time to come*.

Such a review hath been *acknowledged* very fit, and *practised* by the light of Nature.

Hence have we that *advice* of *Pythagoras*.

Now

Non prius in dulcẽ declinent lumina ſomnum,
Omnia quàm longi repetiveris acta Diei.

And *Tully* reports it to have been the practiſe of *Cato*.

Cato *quicquid quoquo Die egerat, viderat, legerat, audierat, veſperi commemorabat, tanquam diuturni negotii à ſe rationem exigens.*

After this we may recall that which we had in the cloſe of the firſt Section, which gives general advice for every day.

L. *A Preparative Meditation, and Exhortation to ſuch an Abſteinious life, as may fit us for a happy Death.*

THat we be not miſtaken, when we ſuppoſe our ſelves in a right courſe of Chriſtianity, let us ſometimes ſeriouſly recall to minde Saint *Paul's adviſe* to his beloved *Corinthians*, and propoſe that queſtion to our ſelves, which he did to them.

"Know you not that they which run in a "race, run all, but one receiveth the prize. "So run that you may obtain. And every "one that ſtrives for the Maſtery, is tempe- "rate in all things. Now they do it for a cor- "ruptible Crown, but we an incorruptible. *1 Cor.* 9, 24, 25.

Wherein his meaning was, that what they knew

knew practiſed in *common races*, and wraſtlings ſhould be applied to a *ſpiritual race*, and Chriſtian-like combate. Which if we will do.

Three things will appear of apparent neceſſity.

1. He that runs in a race, muſt be admitted *in ſtadium*, a ſpectator may run, and be never the nearer to the prize.

2. So admitted, he muſt reſolve of *compoſing himſelf* to *run*. He that will prate, or ſit, or fool away the time, may looſe the credit, and the reward.

3. If he aim at the victory, he muſt *ſo run*, that he may obtain; in a *right*, ſwift, and *continued* courſe.

And as a *means* to all theſe, he muſt uſe *abſtinence— abſtinere ab omnibus.*

If we apply theſe to a ſpiritual race and conflict, three things will be needful to a Chriſtian, in Analogy to them.

1. He muſt be *admitted* into the *liſt*, and number of thoſe that be *capable* of a *Crown* incorruptible.

Which is done by *free Juſtification*, apprehended by the *Faith* of a true penitent, and afterward confirmed by *good works*. For the Heathens, that have no faith, and Chriſtians that have a dead faith, have no claim to this *brabæum.*

This Holy *David* expreſſeth well, where he ſaith, "I will run the way of thy Command?

when thou hast set my Heart at liberty. That which sets the heart at liberty, is that wherein our *sinnes are pardoned, our persons accepted*, and so we fitted to a *cursus Theologicus*, and then run where we will in God's Commandements, we are still in *the way to a heavenly Crowne.*

If it had onely the name of a *Crowne* there is some Rhetorick in that. It is the most eminent kind of reward, and set upon the head (the most eminent part of the body.) we may well use all the projects of the head to attaine that which is to compasse the head with honour.

But it is also *Corona incorruptibilis*; & we should not be loth to purchase it with a life uncorrupted.

2. When we have thought well of the entrance and *Admittance in stadium*, which makes us capable of that reward, we must *not stay there.*

It is not called *Stadium* in that sence. It hath another name, which implies motion, and a painfull motion too. It is *Curriculum* and ἀγὼν, a place of running, and striving a place of sweating, and toyling to all that are there without exception.

" Qui in Stadio sunt, *currunt omnes.*

οὐκ ἀρκεῖ τὸ καθεῖναι — οὐδὲ τὸ ἀλείψασθαι. *Chrys.* i e. Being come in, we must be employed in such actions as befit the place.

Otherwise, no priviledges, no partaking of holy

holy Myſteries will excuſe us, more then they excuſed the Jewes. "Who were all baptized 'to Moſes in the clouds, and in the red Sea: and 'did eate of the ſame ſpirituall meate, and 'drinke of the ſame ſpirituall Rock—But with 'many of them God was not well pleaſed. For 'they were overthrowne in the wilderneſſe, 1 *Cor.* 10. 1, 2, *&c.* And ſo overthrown, were enſamples to us. τύποι ἡμῶν ἐγενήθησαν. *v.* 6.

If we exceed them in priviledges, we may ſo in puniſhments. εἰ ἐν ταῖς δωρεαῖς ὑπερῆλθε, καὶ ἐν τῇ τιμωρίᾳ. *Chryſ.* Therefore St *Paul*, (that had as many priviledges as any) ſaith of himſelfe, 1 *Cor.* 9. 27. δουλαγωγῶ τὸ σῶμα. And he ſaith to us 1 *Cor.* 10. 12. δοκῶν ἑστάναι — *i. e.* He that thinkes he ſtands ſure enough *intra ſtadium*, may be deceived. Therefore Let him examine himſelfe, and let him not be diſmaid, if upon examination, he find himſelfe downe, and much wounded. *While he may be received in Stadium againe*, his fall, and wounds are curable.

But when the ſet time of the race is expired, when the company is diſſolved, when the prizes are diſtributed, there is no more returning in *Stadium*, or reſolving to run better, after that.

3. Yet further. In this race, and courſe of life, it is not doing, but *ſo doing*: nor running, but *ſo running*, that muſt be crowned. And that implyes a right, ſpeedy, and continued courſe.

1. A *right course* towards the price. Wherein an unstable man ἀνὴρ δίψυχος, ἀκατάστατος, that is, sometimes of this opinion and resolution, and sometimes of that: sometimes wavers to the right hand, and sometimes to the left) such a one is likely to make but little speed.

Now that which carries a man right, in a course of Christianity, is *a right Intention* that sets him on worke, and *a heedy Attention*, that keeps him close to it, to his [*hoc agere.*] That which commonly carries a man out of his right course, is the violence of his *unruly Passions and affections*, that over-poise him, and make him reele out of his way.

Such wavering, and reeling companions are they, that are *easily drowned in sorrow* (worldly sorrow) *surfetted and besotted with love* (carnall love) *mad with anger and other passions*, (sinfull passions.)

Such men are ill provided for such a right course, as shall bring them to heaven.

2. But a right course, of it selfe, will not serve the turne. It must be also *a speedy course.* [*currunt omnes*] A *swift and diligent pace* is the pace of every Christian in the right way.

Mal dictus qui negligenter. God hath laid his curse, upon a negligent walker in any way of his.

And with him it is our *running* that is *Crowned.* It is our *slownesse*, that *makes God*

so

ſo often *ſend his Viſitations* like *goades*, *and ſpurres* to incite us forward. *Mala quæ hîc nos premunt, ad Deum ire contendunt.* Greg.

It is ſlowneſſe that makes us ſo often fall into the ſnares of temptation: which (if our pace were quicker in Chriſtianity) we might eaſily avoid.

3. Beſide a ſpeedy courſe in the right way. [*Sic currite*] implies alſo *a perſevering courſe*, For, they that are weary, and give over, before they come to the end of the race, ſhall never attaine the prize.

We runne *for a heavenly reward*. And if we could be (as the heavens are) in a continuall motion, we ſhould be ſecurer of the reward: which is given to none but ſuch as *perſevere, and continue* in their race unto the end. Which happy continuance to the end was ſhadowed in the Law, by the ornaments of the High Prieſts, where the Pomegranets were placed in the extremity of his garment. Now *a Pomegranet hath a kind of naturall Crowne* in the top, And *a crowne, in the extremity of the holy roabes* expreſſeth, in a figure, that *the periods, and ends of our holy Actions muſt looke for a Crowne*. But what need wee ſee it in a ſhadow? We have it cleare in our Saviour's owne word. "He that endures to the end ſhall be ſaved: that is, in the language of my text, He that runs to the end ſhall be Crowned.

And (wherein we have a difference from these Pagan races) the Crown shall not be reserved for some one, that a little outstrips the rest: but *all constant runners*, in the way of God's Commandements may be Crowned. Heaven is a Kingdome, that will stand with the multiplicity of Crownes.

To compasse all this, *Abstinence* is here set down, as the Meanes. 1 *Cor.* 9. 35. Which the Heathen Runners, and Wrastlers were content to use, for the purchase of a poor Garland, that withered in a Day, or two. The rather should we do it, for a Crown incorruptible.

We lost all by *eating* the forbidden fruit: let us salve all by *abstaining* from that which is not forbidden.

As eating then had the curse, so *Abstinence* now hath the blessing. And to abstain from all (*abstinere ab omnibus*) is the way to purchase all. 1 *Cor.* 9. 35.

But [*to abstain from all*] may be taken in a large extent. To abstain from whatsoever may *hinder us* from being *admitted in stadium*: hinder us from *running* when we are there: from *continuing* to the end, when we do run: or *Abstaining* from too much *pleasure*, and *wantonnes*, that may infeeble the body and besot the mind. From too much *eating* and *drinking*, that makes us unweldy, and not fit to run.

And

And if too much *wealth*, or other like portage clogge us in the way, from that too, somewhat must be emptied by our Almes (or some other good deeds) that our pace may be the quicker.

All this may be couched in [abstaining from all things.] But most of the Fathers (St *Aug*: especially) confine it to *Abstinence* in Diet, in the aforecited place of St *Paul*. And so it fits the Similitude there. For, they that run in a race, abstain from meats (from using them in any excesse) because it would make them pursie, and short winded.

And that this *Abstinence* is a Meanes to all intended by the Apostle, I shall endeavour to show, by a double help, and benefit, that Abstinence brings to us, seen in the { *Body*, *Soul*.

1. In the Body, the necessary instrument of the Soul.

2. In the Soul, that hath no other way to use, and master the Body.

1. The first, and main *Help* that by Abstinence, accrues to the *Body* is, that it makes it *serviceable* by being the *best Physitian* to cure, or prevent most diseases, which otherwise would annoy it.

In which I would be understood *sano sensu*. For I speak not of those diseases that are layd upon us for trial: nor of those which proceed from known, or unknown accidental causes.

This being premiſed, I may ſay, that Abſtinence is a *Superſedeas*, or, at leaſt, a cure for moſt Diſeaſes.

This agrees with Reaſon. For, our life conſiſting in the harmony, and proportion of the Humours, and Elements, a regulate courſe preſerves it: a diſorderly courſe deſtroyes it.

And it is confirmed by the Teſtimony, and Practiſe of moſt Phyſitians, who, as they tell us, that crudity is the mother of moſt diſeaſes, and more receive their death's-wound at the Table, then in the Field. So in their Practiſe they cure moſt by Evacuation.

Thereby agreeing, that moſt *diſeaſes proceed* from *fulnes*. Which produceth *fuliginous exhalations, abundance of blood, putrefaction of crude humours*, or whatſoever we may call the diſtemper from that meat and drink, which was not made to dull and oppreſſe, but to recreate, and refreſh the ſpirits, And from which if there happen any malady, it cannot better be *caſtigated*, or *prevented* by any thing then by *Abſtinence*.

For Abſtinence *cures within*, where the malady is. It cures *without precipitation*, or perturbation of the humours, and without the *loſſe* of *precious time*. Both which Phyſick, and exerciſe are commonly guilty of.

And I doubt not but Abſtinence would quickly cure many, that are weak, and ſick, by reaſon

reason of too various, and too much nourishment, who deceive themselves, and go a contrary way from the cure: seeking *spirituous liquors*, and *succulent meats*, in a conceit of weaknes, and fear of cold diseases. Not considering, that too much juycie meats *oppresse nature*, and hot wines *fill* the *head* with *foggie vapours*, which being turned into ill matter, and condensed, become the original of some distempers, which were never feared.

These refreshments are not for such as live *at ease*, but rather for such as often spend their spirits in *labour*, or *hard study*. For others, moderate Abstinence is far better; better for their *health*, and better for the *prolonging of their daies*.

Which appears in this, that the most austere and *abstemious* sort of men, in all ages, (though they lived at ease, and used little exercise) have been the most *healthfull*, and the longest livers.

2. I must tell you one thing more. To a healthful and long life, Abstinence adds a *light body*, agile, and *fit* for any *employment*. For where the Diet is moderate, proportioned to the body, the temper, the season; there the *concoction* (the work of the Stomach) must needs be good, and so the *blood* also good, and the *humors* pure, untainted, and fit for motion: fit for God's service, especially fit for [*currere*] for those services that require a

quick diſpatch: that is, for the beſt and nobleſt actions, that cannot well be atchieved by a troubleſome body. With which I will cloſe up thoſe things which Abſtinence brings to the body.

But *Abſtinence* ſtretcheth her virtue farther ſtill, being beneficial to the whole Man.

And firſt ſhe derives ſafety and vigor to the *Senſes*. For inſtance, where there is no crude deflux into the nerve and organ of *hearing* and *ſeeing*, there the Sight and Hearing muſt ordinarily be more laſting, and more accurate, and exact, unleſſe it be extinct, and decayed by Age, or Study, or ſome Accident.

2. Nor doth ſhe ſtay at the Senſes. The *Affections* themſelves participate of that good that proceeds from Abſtinence.

Anger, *Luſt*, and *Melancholly*, muſt needs be abated, when their ordinary fewel, that keeps in the fire, is taken away. *Griefe*, *Fear*, and *Heavines* muſt needs be corrected, when thoſe Humors, that feed them, are drawn dry.

Thus doth Abſtinence charme the raging ſpirits; make a man affable, chearful, tractable, and reduce all to the right ſtate. In caſe of *luſt* eſpecially, that kind of Devil is ſeldom caſt out but by Prayer, and Faſting too.

3. The Benefit of Abſtinence goes yet farther, extends it ſelf to the *Memory* and *Vnderſtanding*. For whereas Intemperance ſends

up

up a cold obſtructive humour, that poſſeſſeth the Brain, and ſo dulls the memory, and Apprehenſive Faculty, that both of them weakly apprehend, and hardly retain. On the contrary, a juſt and moderate Abſtinence *quickens the wit*, ſharpens the *Invention*, and *Judgment*, (as far as the Conſtitution is capable,) and makes the ſpirits and apprehenſion true, and pure, *inſtar ſpeculi*. So that both the *ſpecies of Earthly things*, and the *contemplation of Heavenly* is more to the life, and ſo illuminate, as an intemperate muddy brain cannot be. for *Anima ſicca, anima prudens*. Wiſdom dwels not where the vapors of Meat and Drink have too much to do.

4. Nay, Abſtinence flies higher yet. It makes our *Prayers*, our *Meditations*, our *Devotions* leſſe diſtracted, more facile, more intent, more delightſome.

And as Faith is the prime, and inward Foundation; ſo (of ſecondary and external things) Abſtinence gives the greateſt advantage to all ſpiritual and heavenly virtues: So many helps doth it ſupply, ſo many obſtacles doth it remove in every Chriſtian, and Religious employment.

Therefore let not ſo much be crammed in for the Vegetant, as ſhall not onely indanger the whole body, but hinder all the ſuperiour Faculties, the Senſes, the Affections, the Memory, the Underſtanding, and Devotion too.

But

But rather let us use that Christian Abstinence, without which we cannot be so fitted to *run the race that is set before us*, that in the end, we may win the Prize and Crown of Immortality.

We have reason so to do, in regard of those Advantages, that we see it brings to the body, and to the Soul.

By all which (if wee look upon it with impartial eyes) it is truly amiable, as most acceptable to God, to Nature, to Reason, to Virtue, to Religion, the Continence of men, the Chastity of women; the vigour of a living, and the ease and quiet of a dying man: and not so much the means to a Crown as a crown it self, and more virtual to the head of him that wears it, but ever ending with a Crown incorruptible.

LI. *Of that Charity, or hearty love of God, which is our best Companion, while we live, and when we die.*

OUr Saviour being asked, which was the *greatest Commandment*, gave this answer in effect; That the greatest Commandement is *to love God with all our heart, and soul, and mind:* that is, as *well as we can*, or *totis viribus*, as Saint *Luke* hath it: *ut totius dilectionis impetus eò currat*, that the whole current of our love may drive that way, as St. *Augustin* well ex-

expounds it. This is the greateſt, and the next is like unto it, *to love others as well as our ſelves*, not *quantum*, but *ſicut*, or *eo modo*, or *in ordine ad Deum*, in reference and ſubordination to our love to God, which is the *modus* of loving our ſelves.

God looks at nothing more, then this hearty unfeigned love of him: nor ſhould we deſire any thing more, nothing being more advantageous to our ſelves.

For it is *that* Love, which *covers the multitude of our ſins*, and *preſents us* and all our *Actions acceptable to God*, who regards nothing that is not derived from that Fountain.

If that were not Motive enough, who would not love him above all, in whom are *all beauties and loves*, in an eminent manner, beyond our apprehenſion? And in the fruition of whoſe love, we have a fair way made to the enjoying of every thing elſe worth the loving?

But may we not ſtop a little, when we look upon our ſelves? What are we (poor and vile Creatures) that we ſhould aſpire or dare to make tendry of our love to him, with any confidence?

True: But ſince he will not onely *accept* it, but peremptorily *command* it, and command it in the *firſt place*, we *may* and we *muſt* frame our ſelves to do it. And the more we can improve this Divine Affection, the better we may think our pains to be ſpent all the dayes of our life.

I shall therefore endeavour to help it in this method.

1. First taking a view of *Love* in general.

2. Then particularly, of *Divine love:* not omitting the *waies* and *attractives* of them both.

1. *Love* is the *inclination* and *application* of the *Heart* and mind to that which is beloved. Wherein there is no sence of labour, or difficulty, but rather a languor, and impatience of not having a speedy succes of our endeavours to find out, and enjoy that which is desired. For it is supplied with a *continual Fervor*, and *dilated* with a sweet complacence, and pleasing apprehension of the happines we might have in the fruition of what we desire, and long for.

Therefore it doth not much need any Motive, or Reward, or any thing else to maintain it in vigor, but onely the hope of acquiring that which is beloved.

There's none of us all, but have our share more or lesse in this pleasing Affection. And it should be our daily prayer, and care, that we be not mistaken in the object of the Love we pitch upon. To which purpose we should be most vigilant over those parts, where *Love* makes the *entrance*. The ordinary wayes are the *Ear*, and the *Eye*.

First, the *Ear hath a door to admit it.* A door, that no Key opens so well as a *good report*: That will

will eaſily make us love thoſe, whom we never ſaw: —*ut eos ſæpe, quos nunquam vidimus, diligamus*, ſaith the Orator. No Muſick can ſet anothers Heart-ſtrings to the ſame tune with ours, ſo ſoon as this.

2. Beſide this of the Ear, there's a ſecond, and more frequent paſſage to *Love*, from the *Eye*, (either the Eye of the *Body*, or the Underſtanding, the eye of the *Mind*.)

For Love hath the ſame Fountain that our loving Tears have; they come out of the Eye, and thence fall into the Breaſt.

So doth all *Love*, from the Eye ſlide into the Heart: and then it needs no Letters of recommendation; *there it pleads, and conquers for it ſelf.*

So it is in all Love, and ſo it is particularly in *Divine love*, which is an *inclination*, and *application* of the *heart to God*.

1. Firſt it comes in at the *Ear*. *Fides ex auditu*, ſaith the Apoſtle, and ſo doth Love: *Amor ex auditu*. It begins as that Pſalm doth, *Auribus audivimus*, (Pſ. 44. 1.) "we have heard "with our Ears, and our Fathers have told us.

2. It comes in at the *Eye* too. For, from the eye of the *underſtanding* (by which we ſee the worth of what we love) it is conveyed by *Faith* into that welcome, which the Heart is eaſily made ready to *embrace* it withall.

Now that we are ſo taken with love at the Eye,

Eye, tis no wonder, since we hear our Saviour himself say to the Church, in the Canticles, לִבַּבְתִּנִי "thou hast struck, or affected my very *Heart with one of thine eyes. Cant.*4.9.

They must be holy and *devout eyes* that can so take him, and we had need to look to it, that our eyes may be such. And when they are such, that God may yet divert them from dangerous objects, and vouchsafe his own love to kindle them withall, that is, the light of his countenance, some gracious aspect from him. wherein the *Soul* may see him as the *fairest of ten thousand*, *Cant* 5 10. the most amiable of all that can be loved,) and hear him with that affection, which was commonly his, that said, *Thy word is sweeter to me, then the hony and the honey comb: more to be desired then gold, even much fine gold.*

And now I may ask, first, concerning the *Eare*, (the first passage to *love*,) who hath not heard of the Majesty, Wisdom, Goodnes, Mercy, and other attributes of God? that are able to ravish the love of any soul. *Dies diei eructat scientiam.* There is no speech, or language, but that voice is plainly heard and understood in all the world.

If we will make the right use of our Eares, we cannot but advance our love to God.

2. Then I may ask as much for the *eye*, the other passage.

Hath not every mans eye (the eye of his Body

dy, or of his Understanding) been so far *opened*, as to discover some clear beams, some cast of his love, (not onely in the general wayes of Providence, but) in the more particular benefits, mercies, and indulgencies, that are or may be conferred on him, and should be the *attractives* of his love; so many wayes doth he display his *Amoris insignia*, his love-tokens.

And the truth is, we should never come to be so happy as to love him, if he did not *invite*, and *woe* our hearts first by his own Favours, and preventing love; which is the *Adamant* of Love, and was so powerful in him, that it should now draw our *hearts to heaven*, as once it brought him from thence to Earth, to give us a touch of his ardent love, in his humility and Obedience, and especially in shedding his deareſt bloud for our sakes.

All this did he, to win our love to him, without whom we could not love, nay live, and move, and have any being: and from whom are all the wonders of our Creation, and Preservation, and all the promises of future, and eternal Happines.

This *preventing love* of his is the hand, by which he drawes all men to the *confession of his goodnes*. And if we adde to this the *particular favours* to our own persons, we have enough to win our Hearts, and fix our love upon him.

But

But we notwithstanding are so hard to be won to him, and so ready to forsake him, upon the allurement of very trifles, that we scarce make a stop to ask our selves the question, why we *tire* our love with so *many objects*, so infinitely below the value of this one.

For what is it that we would have? Is it *Beauty?* Then seek the love of him, the *sweetnes* of whose *glorious face* is the Joy and Rapture of Angels. The onely *vision* of him is complete Happines, and full *satisfaction.*

Or would we partake of *true Riches*, or *knowledg*, or *pleasure?* Then study the love of him, who is the *unum necessarium* to all these ends and purposes.

1. Of whom we are directed to buy that *gold, that will make us truly rich.* Apoc. 3.

2. In whom are hidden *all the treasures of wisdom.* Col. 2.

3. In whose presence is *fulnes of joy*, and at whose right hand are *pleasures for evermore.* Ps.

Is not all this true? And yet are not we commonly so far from thinking, how to *purchase his love*, that we busy our selves most in that which heaps up the treasure of his wrath, and provokes him to plague us with many fearful judgments.

Into these dangers we plunge our selves in the persuit of our ugly sins, but what lovely virtues do we compass with the like hazard, for his sake, that is Love and Charity it self?

Or

Or what excuſe can we make for our ſelves, that we are not ſo employ'd?

Yet, if the purchaſe of other virtuous Duties may find excuſe, this ſure, will find none.

If we are exhorted to *Faſt*, or to *Relieve* the *Poor*, or to any other like *Duties*: *we may perhaps think to excuſe them*, by the indiſpoſition of our bodies, or our want of means. *&c.*

But when we are *perſwaded* to *love God*, we are *put upon that, againſt which there is no Apologie.* "*He that loves* not the Lord Jeſus, *Let him be Anathema Maran Athah*, that is, liable to the heavieſt curſe.

Well then. If there be no excuſe. What *kind* of *Love* ſhall we preſent to God?

Now Ile tell you that.

1. The firſt muſt be, a *weeping Love*, in hearty ſorrow, *for all our paſt offences*, and neglects againſt Him, that ſhould have been the *firſt*, and *chiefeſt object* of our *Love.*

2. Then a *ſolicitous, obedient carefull love* followes that: endeavouring a better obſervance of divine commands ever after: and *renouncing all thoſe rebellious Affections, that diverted us* from his Love.

3. Adde to theſe a *meeke*, and *humble* love expreſſing it ſelfe, not onely in our moſt ſubmiſſe, and *lowly addreſſes to God*, but alſo by a *mild demeanour of our ſelves to men*, which two are much wanting in theſe irreligious, fierce, and angry dayes: wherein meekneſſe of ſpirit

rit is a great ſtranger, and other ſpirits walke more ordinarily abroad.

4. And laſtly, Labour for a *devout Angelicall love*, taken up (us much as may be) both with the practiſe of what is moſt pleaſing to God in a *heavenly converſation*, and *innocent* courſe of life: and in *many divine contemplations* too: which two make up St *Paul's* τὸ εὐπρόσεδρον τῷ κυρίῳ, and are *a faire præludium, and preparation to a cœleſtiall life hereafter.*

He that ſtudies to proceed, as farre as he can, in theſe, will have little pleaſure, or leaſure for ſuch Affections, as trouble moſt men in the world.

Shall we goe over theſe foure againe, from the loweſt to the higheſt, and *marke the ſeverall footſteps* of a growing love.

1. The firſt we found to be *a weeping love*, for our paſt offences, and miſtakes.

2. The ſecond, *a ſolicitous, preventing love* for the time to come.

3. The next, *a meeke and humble love.*

4. The laſt is, *a more Angelicall love*, or a *walking with God, as Enoch did*, in a ſerious ſtudy, and practiſe of what is moſt pleaſing unto God.

Such a Peripatetick, will *not eaſily be inticed* out of that way, *to tire himſelfe in other crooked*, and dangerous paths, that lead to the world, the fleſh, and the divell: rather then to walk on in thoſe bleſſed ſteps, that begin in the love, and

and end in the fruition of God himſelfe.

For, what ſhould bewitch him, to *thinke any walke more healthfull*, or more pleaſant, then that which leads to Heaven: or any *love dearer*, then the love of Him, that is Goodnes it ſelf.

'Tis true, that to walk in any *virtue*, *is* to be in the *way* to *Happines:* but if you would have a walk beyond all company.

" *Ambulate in dilectione*, ſaith the Apoſtle, ' *Eph.* 1. Walk in love, and he hath ſet this mark upon that walk [*excellentiorem viam*] " I'le ſhow you a more excellent way. 1 *Cor.* 2. *ult. i. e.* this way of divine love.

It is Honour enough for other *Virtues* to lead us, by their truſt, into this way.

But this of divine love, is the more excellent, the ſureſt, and the readieſt way to Heaven.

This is our *Jacobs Ladder*, whereon you may ſee *Angels*, and Men *aſcending* and *deſcending*; aſcending by the *love* of *God*, deſcending by the love of men.

By which aſcent, and deſcent, Love is made the *compendium* of all *Duties*, and of the *wayes* to *Heaven.*

Therefore St *James* calls it the *royall way* *Jac.* 2. 8.

St *Paul* the *complement of the whole law.* *Rom* 13. 9.

Our Saviour himſelf makes it the *Epitome of all.* *Mat.* 22.

And

And *Moses* saith, *quid amplius?*— (what else doth the Lord require of thee?) *Deut.*10. 12.

And well may it have these *honourable titles* and high commendations, and more then these as being the *root* and *life* of all *virtue*: whence they grow, and from whence if they are cut off, they wither, and dye, for want of true sap and moisture.

Of that *value*, it is here, on *earth*. Nay in *Heaven* 'tis the *Seraphicall Virtue*, that inflames, and delights the Seraphims, and thence gives the name to them.

Well may it be to us the *Queen* of all *virtues*, whence they have their glory, and lustre, as the Moon hath from the Sun.

Lastly. It is the *bond* of *perfection*: when we are fastned with that, *nothing can separate us* from the love of God.

Not the *Relation* of any *love below*. For, "He that loves Father, or Mother more then "me, is not worthy of me, saith our Saviour.

Not the *possession* of any *estate below*. For, "We have left all to follow thee, say his Disciples. *Mat.*10.

Not the *admiration* of any thing *above*, or *below*. "Neither Principalities, nor Powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God *Rom.*8.38.

Wha

What ſhall we ſay more of this love? It hath ſuch preheminence above all other virtues, that the Wiſe man, in his Love-ſong, compares it to the *Banner*, the moſt eminent thing in all the Army. *Vexillum ejus ſuper me amor*, under which we venture our lives for his ſake.

And with this eminence it hath ſuch *value* and *eſteem*, that (without it) nothing is of any value: "Neither Circumciſion availes any thing, nor uncircumciſion, *&c.* Gal. 5. but faith, that works by love, (that is, a lively working Faith, that is ſet on work by this Love.)

So little hope there is for any thing elſe to be eſteemed, though we could come in with long Catalogues of our worth in any kind.

If we ſhould boaſt our Nobility, we ſhould be eaſily anſwered by St. *John*, 1 Joh. 4. 8. *Qui diligit, ex Deo natus eſt.* Every one that loves, is born of God: and to be born of him, is true Nobility.

If we could ſhew our greatneſs in *Riches*, *Honour*, *Knowledge*, or any other way, St. *Paul* would anſwer all with *Nihil prodeſt*, 1 Cor. 13. *Si linguis hominum & Angelorum.* Though I 'ſpeak with the tongue of men and Angels, 'and have not love, I am become as ſounding braſſe, or a tinkling Cymbal. And though I 'have the gift of Prophecy, and underſtand 'all myſteries, and all knowledge, and have 'all Faith, ſo that I could move Mountains, if

I have not Love, it profits nothing.

Therefore, above all other things, let us beg this of Almighty God, that he would vouchsafe his *own love*, to kindle ours withall; the light of his countenance, some gracious aspect from himself, that may draw the soul to his love.

If this be our hearty prayer, there will be nothing wanting on God's part, while we are not wanting to our selves.

But there's the hazard. We may be careles, and perverse, doting upon somewhat that hath a fair outside, but within a sting, and poison, that is accompanied with a worm that never dies.

In this dotage, our *love* hath an *ear*, and an *eye*, easily opened to the *seeming-sweet* intic-ements of sin; but no *eare* for the *best charmer*, (charme he never so wisely,) nor *eye* for him that is the delight of *Heaven*, and daily *invites* us to a love, attended with that security, and delight, and advantage, that is not to be found in any other love.

1. For *Security* first. It is so free from *hazard*, that in this love, and onely in this, it is a high virtue to *exceed*, (to be sick with love, to be in Raptures, and Ecstasies of Love.) As we may see the Church is in the Canticles, and is still loved the better for it.

2. Then for *Delight*. What greater delight can you conceive, then *David* took in his

his divine love, when He set his Harp and his Heart to the tune of אהבתי. *Psal.* 116.

And נאיל חערג אדרשך I love thee dearly, O Lord: *As the Hart longeth after the Water-brook*, *Ps.* 18. *Ps.* 42.

Such were holy *David's* loves, and delights.

The like had St. *John* the beloved Disciple, who in every Epistle, in every Chapter pleaseth himself, to descant upon holy *Love*.

And St. *Peter* being woed with our Saviours question (*loveſt thou Me*) was able, to say *Tu nôsti--- Thou knoweſt, O Lord, that I love thee.*

Saint *Paul* was of his mind, *accounting all but losse for the love of God.* πάντα σκύβαλα. *Philip.* 3. 8.

And, after them, thousand of *Martyrs* and holy *Saints* that apprehended more *delight* in those cœlestiall flames, that kindled this fire within them, then the fear of other material flames, that turned their bodies into ashes, and so delivered them from the assaults of those dangerous Loves without them, that were *ad oppoſitum* unto this.

To all those blessed *Souls*, the Love of God was *sweeter then life it self*, and, in some *stronger then everlasting death*, if so we may understand the love of *Moses* and *St. Paul*, who, it seemes could have been content to have been *blotted out of the book of Life*, and made *Anathema* from Christ, if that might any way pro-

mote their Loves, and the Honor, and Glory of Him they Loved.

Here's a *Love*, that may take the Kingdom of Heaven by violence, and prevail for any thing. For what can be denied to such a *Love*?

3. And this brings us to the Third Motive, the *Profit*, and the *Advantage*, that accrues to this *Divine Love*, to which all things are pervious.

For, bring as great a sinner as *Mary Magdalene*, (that had been a City-sinner, *peccatrix in Civitate*, and the unclean Cage of *Seaven Devils*) yet, if his Repentance bring with it *Mary Magdalene's Love*, he need not doubt of the same happy success, that she had, *quia dilexit multum*.

This *Hope* we gather out of the *Gospel*. And (before we came to it in the *Gospel*) the body of the *Law it self* carried so much *Hope* in those *Tables of Stone*, as might break our *Stony Hearts* in this *Love*. For how read we there? *He visites sin to the Third and Fourth Generation of them, that Hate Him.* But what doth He for them that *Love* Him? *He shewes mercy to thousands, in them that Love Him.*

And this *Love* reacheth further yet. Not only to shew *Mercy*, but *all manner of Blessings*. All are to be had for the *price of Love*.

For, *What else doth God require of you*, saith Moses, *Deut.* 10, 12. that is, Lay down that, and take all.

Dii omnia Laboribus vendunt: the Heathen were wont to say, *That God would sell all for Labour*: We rather say, *God will part with any thing for Love.*

Wisdome for Love,

Sapientiam præbet diligentibus.

Joy for Love.

Thou hast loved Righteousness (or to Love what God loves, and Hate what He hates) therefore will the Lord *Annoint thee with the Oyle of gladness, above thy fellowes.*

Protection for Love.

Because he hath set his Love upon Me, *therefore will I deliver him*, saith the Psalmist, *Psal.* 91, 14. 16. And He concludes as we would have Him. *With long life will I satisfie him, and shew him my Salvation.* (that's compleat deliverance indeed)

And when He comes to shew that, what shall we then see, but the *rewards of our Love?* That which neither *eye hath seen, nor eare hath heard, nor hath entred into the heart of man, that hath he prepared* (for whom think you?) *for them that love Him.*

This high reward should *elevate our Love*, as high as *toto Corde*, to *love him above all*, that is, to love Him as *much as we can*, and as some others that have gone before us in this *Love.* I will name only the *Royal Prophet* to whom God himself gave this Testimony, *My Servant* David *followed me with all his heart, to doe that only, which was right in mine eyes.* 1 *Reg.*

23. 3. Which is the ſame, that was undertaken by *Good King Joſiah*, and his people, to walke after the Lord, *with all their hearts, and all their ſouls.*

Such as theſe *had the habit of Divine Love*, and that is all we can hope for here.

For to have a *heart ever in actual elevation* of it ſelf to God, that is not for us below, that is the perfection we hope for in heaven.

The nearer we come to it here, the better. And (to that end) to our beſt endeavour we muſt adde *our fervent Prayers, that God would ſhed this love in our heart by the Holy Ghoſt, and keep us in the ſame Love.*

For he that abides in Love, abides in God, and God in him.

Will all this that hath been ſaid, advance our deſire and delight in this *Divine Love?* All that hath been ſaid of the *Security*, *Solace*, and *Advantage*, added to the *Dignity*, *and Value* of it.

God grant it may be ſo. Amen.

Let that be the Rule of our Honor and Reſpect to us, Let that captivate, all the faculties of our bodies and ſouls, and command all our Affections.

In that bright flame, let our fooliſh, wandring deſires periſh: as the ſilly Flies doe, that hover about the clear flame of a Candle.

Let this be our τὸ νῦν and ἐν ἀναγκαῖον.

While we live,

Let it be the *touchſtone of our Actions*, The *Solace of our Hearts*, The *Fire to warme our Affections.*

And

And when we dye,

Let it be the *Fiery Charriot* to mount us up into Heaven.

Let us *breath out the Soul*, in ſome Ejaculation of this Divine Love, and ſo paſs to the Bleſſed Fruition of Him.

Which Happineſs may He grant, in whom our beſt love is accepted: In whoſe Preſence is Fullneſs of Joy: and to whom we therefore deſire to aſcribe all Honor and Glory.

The Peace of God, which paſſeth all underſtanding, keep our Hearts and Minds, in the knowledge and love of God, and of His Son Jeſus Chriſt our Lord.

A Tranſ-

A Tranſition to what followes in the Appendix.

THeſe Meditations were primarily intended for ſuch as live a Collegiate, and ſpeculative kind of life, freeſt for Retirements, Out of which commonly are taken the fitteſt Spies, and Intelligencers for the Kingdom of Heaven. In ſuch men, rather then others, we expect as hearty deſires, and ſerious reſolutions of a conſtant progreſs in Piety, as appeared in *Caleb*, and *Joſuah* towards the Land of Promiſe. For they, being in a more Regular courſe of life, begin every Morning *in via Sacra*, that is, in the way that leades to Gods Houſe, where they are daily furniſhed with excellent Sermons and Prayers: I mean with the Leſſons duly read out of the word of God, and with the Common Prayers of the Church, the beſt expreſſions of our daily wants. Who would not think ſuch men in a fair way, in due time to be received into the Promiſed Land, with Joy, and Bleſſedneſs; while many other ſtraglers in the Common Road, demurre ſo long upon it, that they often looſe themſelves at laſt, by diverting into ſome Wilderneſs of Trouble and vexation.

Thoſe of the firſt ranck, in a better Retired courſe, (in ſome other employment) ſo frequently found in *viis Domini*, are, or ſhould be,

be, most of them, of *David's* mind, and men after Gods own Heart, first seeking the Kingdome of God, and the Righteousnes thereof, resolving to follow *David*, rather then *Saul*, in hope they shall not end like *Saul*, but as *David* did.

For *Saul* began with seeking, and following after Asses, though he quickly stumbled upon a higher employment then he knew well how to manage: but *David's* walking so much *in lege Domini*, proved to be the better choice, and got him at last as good a Title as *Saul's* was, upon better tearmes, and with a better blessing, and seconded with a Heavenly crown.

Indeed a man might gues, that *Saul* dreamed of some such Happines sometimes, because we read of some of his Enthusiasms, and some of his accidentall employments in good company. Though it was so seldome, alas! that all wondered at it, and it begat a Proverb [*is Saul also among the Prophets*] But when he fell once (to the purpose) upon worse courses, and followed the bias of his own inclinations, his punishment followed as hard after them, like a Fury, and haunted him to death, as appeares by his own last words אחזני השבץ *a costly-embroidered Coat hath laid fast hold on me, and will doe so, while my life and soul is within me*: which (in the force and weight of the original words) seemes to bear this meaning. My enemies doe now compass me about, and which way soever I look,

I see nothing but the grim picture of Death. But my greatest anguish is from my guilty Conscience, which represents unto me the likeness of such an Embroidered Coat, as I have seen the High Priest wear upon his Ephod. That puts me in mind of my rashly Murdering of many innocent Priests (whose Coat I should have somewhat regarded) and doing it upon a vain and slender pretence, by the hand of *Doeg* the *Edomite*, who after he had slain no less then 85 persons of that Holy Order, then smote the whole City of the Priests *&c.* The sad memory of this is now the worst sword that can goe through mee. Therefore, any Sword, in this extremitie, shall have leave to rid me, if it can, from this ghastly sight.

Thus ended *Saul* in the face of his Prophane Enemies, without any Priest to assist him: which is enough to fright all others out of his careless waies.

After his Death, the Crown was set upon *David*'s head. Whose constant Pious Life, and Holy Devotions (in Hymnes, Psalms, and Spiritual Songs) are left, as the best Patterns, Directions, and Encouragements to all Posterity. And we are sure enough, that he himself, after his own use of them (to shew the difference betwixt His end, and *Saul*'s) was happily assured to be one of the Heavenly Quire above, and there Crowned again with an immortal Crown of Glory.

David

David is an antient Pattern, a Royal Prophet, and Grand Guide to such, as are willing to fight the Battles of the Lord, in their Pilgrimage towards the true Land of Promise,

If we would have another, an Eminent Holy Person of our Time, and Profession, and Country, whose memory is yet fresh amongst us: In the *Appendix* I will endeavour to represent Him unto you, and withall, to acquaint you with somthing, that may be useful to your Evening-Devotions.

APPENDIX

6 MA 50

AN APPENDIX

To the Directions For Private DEVOTIONS. And Retirements.

By *DAVID STOKES*, D. D.
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Isai. 26.20. *Come my people enter thou into thy Chamber and shut thy doors about thee.*
Amos 4.12. *Prepare to meet thy God O Israel.*
Psal. 4.4. *Stand in awe, and sin not, commune with your own hearts and in your Chamber and be still.*
Micah 6.8. *He hath shewed, O man, what is good.*

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BRITISH MUSEUM

An APPENDIX

To the Directions for

PRIVATE DEVOTIONS And RETIREMENTS.

BEFORE I remove my Pen far from my Paper, I desire a word or two with Scholars, apart; with those especially, of our Profession, *that have most need of daily Prayers and Devotions*, to draw down the continual blessings, and assistance of Almighty God; For I would recall to their memories, *an extraordinary remarkable Person*, that besides his *common observance of the hours of Publick Divine Service*) was wont, every day, to pick out some hours also for *Private Meditations, and retiredness* to God, and his soul; not only in *occasionall Soliloquies* and short Ejaculations (which exceed all waies of premeditation) but beside them too, in *Penitentiall*, *Eucharisticall*, and other-like *Formula's* and *set expressions* of a good heart, as in a *daily Sacrifice* pleasing and acceptable unto God. Why

Why ſhould I keep you any longer from the *Pretious Perfume of his ſweet Name*? Such a one was the moſt Learned and Reverend Lord Biſhop *Andrews*, that *ſingular Linguiſt*, *Incomparable Preacher*, and ὁ θεολόγος; in his time ὁ πάνυ, (that is, the greateſt, and moſt remarkable Divine of that age.)

It is not long ſince he appeared amongſt us, as a *burning and ſhining light*, or a *Starre of ſo great a magnitude*, and in *ſo high a Sphere*, that he could not but be taken notice of; yet was he (more or leſs) locked up, *every day in ſome Private Holy Retiredneſs*, in the midſt of his great and publick employments, Being *Biſhop of Wincheſter*, *Lord Almoner*, *Dean of the Chappel*, *and Privy Counſellour to King James*, after he had been firſt Dean of *Weſtminſter*, then Biſhop of *Chicheſter*, then Biſhop of *Elie*. *His Charitable*, *and every way*, *exemplary life*, and his *Pious and Learned works*, ſpeak him beſt and loudeſt, as you may be better informed by that R.R. and Worthy Prelate, the Lord Biſhop *Buckeridge*, in his Funeral Sermon, which is Printed at the end of Biſhop *Andrews* his Sermons in *folio*. I have the more reaſon, with all thankfulneſs, to make Honorable mention of Him, becauſe he was pleaſed to make himſelf the cheifeſt Guide, and encourager of my Studies, and put me into the happieſt Method, and order of them.

But what ſpeak I of my poor ſelf, or the helps

helpes that I had from that *walking Library*, and *Miracle of Learning and Goodneſs*? He was a rare Pattern of true Piety, and conſtant Religious Devotion, to this whole Church.

Therefore we may the eaſier be perſwaded, to follow, and make uſe of, ſuch choice Papers of his, as may be found out: which is as good, as the *obſerving the light of his Candle*, and treading in the *foot-ſteps of his bleſſed, and holy waies*; Wherein if I can further my ſelf, and doe you any Service, it ſhall be my greateſt taſk, at this time.

I will begin with a ſhort *Item*, that he uſed to give himſelf, upon his *Preaching daies*: Seconded with a Devout Prayer out of *Fulgentius* (*l.* 1: *ad Mon.*) *Prædicator laboret, ut* libenter, *ut* intelligenter, *&* obedienter, *audiatur; Et hoc ſe poſſe* magis Pietate Orationum, *quam* Orationis facultate, *non dubitet, orando pro ſe, ac illis, quos eſt allocuturus*; Sit prius Orator quàm Doctor; *& devote acccedens, priuſquam exerat proferentem linguam*, ad Deum elevet animam ſitientem; *ut* eructet, quod inde biberit *& effundat quod impleverit.*

Ergo, a vero Domino, ac Magiſtro noſtro poſtulare non deſino, ut ea me, ſive per eloquia Scripturarum ſuarum, ſive per Sermocinationem fratrum: ſive per Inſpirationis ſuæ internam ſuaviorem que doctrinam, docere dignetur, quæ ſic proponam, ſic aſſeram, ut in Propoſitionibus, & Aſſertionibus meis, veritati ſemper inhæream,

ream, *ab hac ipsissimâ veritate postulo, doceri multo* plura quæ nescio, *à quo accepi* pauca quæ scio.

Ipsam rogo, ut (præveniente ac subsequente misericordiâ) quæcunque salubriter scienda nescio, doceat me; *in his quæ vera novi* custodiat me, *in quibus, ut homo fallor*, corrigat me; *in quibus veris titubo*, confirmat me, *& a falsis & noxiis* eripiat me, *& ea faciat de ore meo procedere, quæ sunt, coram ipsâ veritate, principaliter grata, sic fiant fidelibus cunctis accepta, per Jesum Christum, Dominum, ac Servatorem nostrum.*

These I found written with his own hand (in his Hebrew Bible, in a little *quarto sine punctis*) And I wish all Preachers *would make use of them, before they venture into the Pulpit*, whither how few come with such Devotion in his spirit, and Religious affection? and who brings thither such elaborate Sermons as smell of the Candle, and deserve to be read by all Posterity for ever; And yet who hath not heard of *Maledictus qui negligenter opus Domini*-- And τίς πρὸς ταῦτα ἱκανὸς.

But, whatsoever others can, or will doe, we find him *carefull and devout*, in that great part of his Ministerial Function. And the like, will now be seen by degrees in his other more General Christian Duties, For, *in all his approaches to God*, that might be said of him which, *Mal.* 2.5. God himself said (of *Phineas* and some of his ranck, after him) *A facie nominis*

minis mei pavebat (i. e. *magnâ cum Religione accedebat ad Deum*) As you will see in what now follows.

Ἀφορμαὶ *Meditationum ante Preces Pœnitentiales*, that is, Severall Hints of Pious, and Previous Meditations before his Penitential Prayers.

Luc. 10, 41. Μεριμνᾶς καὶ πολλὰ ἐνὸς δέ ἐστι χρεία.

Act. 6. 4. Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

Luc. 21, 36. Ἀγρυπνεῖτε ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν τὰ μέλλοντα γίνεσθαι.

Ecclus. 13, 14. *Per omnem vitam tuam dilige Deum & invoca Eum pro salute tuâ.*

Ecclus. 7. 17. *Humilia valdè spiritum tuum quoniam vindicta carnis impii, ignis & vermis.*

Joh. 3, 27. Οὐ δύναται Ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον.

Cyprian. *Si ille orabat qui sine peccato erat, quanto magis Peccatorem orare oportet?*

Idem. *Deus autem non vocis sed cordis auditor est.*

August. *Plus gemitibus quam sermonibus agitur.*

Beda.

Beda. *Ideo Christus ingemuit, ut nobis gemendi daret exemplum.*

Arnob. *Non desiderat Deus nos supplices esse, aut amat substerni; Vtilitas hæc nostra est; & commodi nostri rationem habet.*

Aug. *Ascendit Precatio, descendit Miseratio.*

Ambr. *Uberior est Dei gratia quam Precatio, semper plus tribuit Deus quam rogatur.*

Jubet Deus ut petas, & Docet quid petas, & Promittit quod petis, & Displicet ei, si non petis ; & Tu non Petis tamen ?

Oratio est Breviarium fidei : Interpres Spei.

Non passibus, sed Precibus itur ad Deum.

Fides fundit Orationem & Fundatur in Oratione.

Col.4.21. *Perge igitur* ἀγωνίζεσθε ἐν προσευχαῖς.

Luc.18.1. Πάντοτε προσεύχεσθε καὶ μὴ ἐκκακεῖν·

Joh.4.23. ——ἐν πνεύματι, καὶ ἀληθείᾳ.

Oratio Præparatoria.

Domine paratum est cor meum:
(Sic Psaltes Psal. 108. 1.)
Sed Domine metuo né meum non sit,
Cupio certé & doleo si minus,
Utinam

Utinam eſſet paratum: Hei mihi quod non eſt.
Domine, diſpono me, & præparo,
Adjuva diſpoſitionẽ & Præparat. meã ſupple,
Ponam Peccata mea coram me
Ut non ſint coram te.

Confeſſio Peccatorum.

Ecce me Domine ———

(This ſad *Formula Pœnitentialis*, which I deſire you to obſerve, before I'le ſhew you any more of it, hath [*recogitabo*] in the front, and is cloſed up with [*extendam enim per omnes annos*] by which it appears to be like King *David*'s Penitential Pſalm, that had the Title לְהַזְכִּיר [*i. e. in commemorationem*] becauſe after the pardon of his ſinnes, it was often to be repeated, as a *Memorandum*, not ſo much to beg remiſſion ſo often from God as to humble the penitent, with retollecting the memory of that ſad occaſion, upon which it was made; and accordingly you will perceive, how it is filled up with bitter tears, and ſighs, and remorce, and humble expreſſions.)

Ecce me Domine,

Ecce Peccatorum { *Maximum.* / *Peſſimum.* / *Miſerrimum.*

Recogitabo *Tibi omnia peccata mea*
in Amaritudine Animæ meæ.
O utinam in Amaritud. amariſſimâ.

Sicut

Sicut pullus hirundinis trinſabo,
Gemam velut columba
Ut avertatur à me furor tuus.
Quia peccavi græviter,
Graviter & ſæpe peecavi Tibi.
Et quid dicam jam ?
Qui ſic, pro porris & alliis,
Panem Angelorum----
Qui ſic pro porcorum ſiliquis
Menſam Paternam ?---
Va miſero mihi ! va inſenſato.
Quis me faſcinavit
Ut ſic deſperem ?
Totus itaque confuſus---
Nec dignus nominare
Nec invocare } *Nomen Tuum*
Nec in corde cogitare
Abſq; ingenitâ tuâ Bonitate,
Sed enim illâ fretus,
Supplex
Demiſſus } *reverter ad te,*
Proſtratus
Nec Peto ut facias,
Niſi quod feciſti ſæpe
Et facis libentiſſimè,
Quoà niſi feceris iterumq; iterumq;
Non ſubſiſtet ulla caro,
Nemo ſuſtinebit.
Sed toties relapſus, quâ fronte, quâ mente
Reverti jam potero ?
Nullâ ; totus enim confuſus

Con-

Confusione magnâ opertus { ineedo / sedeo / jaceo }

Nec auderem facere
Nec facerem, quin desperarem pœnitùs
Et quod desperantes faciunt, facerem,
Nisi quia spes adhuc reliqua.
Quæ Spes?
Usq; ad septuagies septies
Porrigere Te misericordiam Tuam,
Et ultra,
Hanc enim mensuram nobis commendasti.
Nobisne ut nos inter nos eam præstare,
Tute vero eandem ut non præstes?
Præstabis vero & multo magis.
Nam tua nostram misericordiam excedit
Quantum tu nos.
Illâ ergo fretus, à longè stans provolvo me,
Et demisse (ut par est) humillimè
Percutiens illud
(Quod me non satis percutit) cor meum,

Dico ingemino { iterumque iterumque,

Propitius esto { Domine, mihi Peccatori, / Mihi miserrimo Peccatori, / Mihi Peccatorum primo, / Mihi toti Peccato, / Peccato κατ' ἐξοχήν, }

O cui nunquam, sine spe veniæ, supplicatur!
Tu verò ut propitius sis, & ego non doleam,
Non peto.
Doleo enim utcunque.
Metuo quidem ut satis.

Gaude-

Gauderem si magis.
Cupio ut magis possem, &
Doleo quia magis non possum.
Fateor dolendum dolorem meum,
Et doleo ipse tam dolendum.
Et ô quis mihi det, ut plus, magis q3 possem.
Ego si penes me esset, præstarem,
Sed penes me non est.
In potestate quidem meâ est
Appretiare quod potius & magis,
Velle etiam ut potius, & magis,
Velle mihi adjacet, perficere autem non invenio,
Tu Domine da, penes te est ut des.
Tu qui vertis silicem in aquas stagnantes,
Da lachrymas, da fontem capiti meo,
Da gratiam lachrymarum.
Rorate cœli desuper,
Et Rigate ariditatem deserti mei.
Da Domine gratiam hanc.
Nullum mihi donum gratius,
Non si opes multas,
Non si terrena, vel optima:
Da mihi lachrymas
Quales Davidi *olim, vel* Jeremiæ,
Quales Magdalenæ *vel* Petro *indulsisti,*
Saltem stillantem oculum,
Ne totus sim silex.
Non ut stratum meum lavare possim,
Non ut pedes tuos,
Non copiose (ut Jeremias)
Non amare (*ut* Petrus)
(*Quanquam ô si sic !*)

At vel lachrymulam saltem unam
Atque alteram supple,
Quam tu in utre tuo recondas,
Et in commentarios tuos reponas.
Sin ne hoc impetro, ah pumex!
Ah me vere calcem, in aquâ frigidâ ferventẽ,
Ubi non oportet, dolentem satis,
Ubi maxime oportet, frigidum, aridum,
(emortuum.
Saltem de lachrymis Christi tui
imperti mihi aliquas,
Quas, in diebus carnis suæ, fudit ubertim.
Imperti ô mihi de iis!
Supersunt in illo mihi, quæ in me mihi desunt,
O Pater misericordiarum,
Obsecro viscera Miserationum tuarum

Ne me { *Vermem immundum* / *Canem Mortuum* / *Cadaver putidum* } *ne me despice*

Quin respice me Domine,
Oculis illis respice

quibus { *Magdalenam in convivio* / *Petrum in atrio* / *Latronem in patibulo*

Ut cum { *Petro defleam* / *Latrone confitear* / *Magdalena diligam,*

Diligam te plurimum
Ut cui remissa sunt plurima.

Parce

Parce quæso Domine, Parce pœnitenti,
Certe { *Pœnitere disponenti & cupienti,*
Pectata cum amaritudine recogitanti,
Sibi-ipsi de Peccatis admissis indignanti,
Passionis tuæ amarissimæ recordanti,
Eique adhærenti,
Miserere Peccatoris maximi
Ac proin Misericordiâ maximâ indigentis
Et tibi maxima est,
Ad cœlos usque pertingens
Eripiens de inferno inferiori,
Mirifica est misericordia tua,
Mirifica misericordiam tuam erga me.
Quam si glorificare vis in immensum
Pretende mihi eam.
Nunquam ea in cujusquam Peccatoris veniâ
Magis gloriosa { *aut fuit* / *aut futura est.*
Domine profiteor dolere me (quod & tu nôsti)
Sed peccasse me plus, magis,
Deest mihi dolor tantus, deest planè
Longe absum ab eo, quem par est esse,
Multum peccare possum,
Multum dolere non possum.
O ariditas mea! ariditas mea! væ mihi
Non possum multum, sed cupio multum,
Scio enim nec multum, satis multum esse.
Vtinam is dolor suppeteret mihi.
Sed nequeo impetrare a me
Exarui, exarui, velut testa,
Tu Domine { *adauge quem habeo* } *fontem la-*
{ *supple quē non habeo* } *chrymarū*

Inter-

Interim, cum mihi promptus sit animus
Acceptum habeas me, secundum quod habeo,
Extendam enim quia intendere non possum magis
Per omnes annos vitæ meæ.

Oratiuncula post Confessionem.

O Servator mî Christe, Servator mî.
Quis mihi det, ut prius moriar,
quàm Te denuò offendam
Christe Servator mî, O Servator mî.
O Domine, Novum superveniſſe ſpiritum
Nova vitæ ratio demonſtret;
Nam pœnitentia vera, nova vita,
Et vera confeſſio, ſine intermiſſione penitere,
Obſervando Sabbatum perpetuum
A Peccato ejuſq; { *Occaſione,* *Fomite,* *Periculo.*
Sicut enim Pœnitentia deſtruit vetera Peccata,
Sic nova Peccata Pœnitentiam.

I have ſeen an imperfect Copy of an other Confeſſion, in which, were theſe Two following Meditations, concluded with Penitential Devotions.

1. Meditatio extremi Judicii.

O quam tremendum eſt Judicium tuum, Domine

Positis Thronis
Adstantibus Angelis } *Introductis Hominibus.*
Apertis libris
Investigatis operibus } *Manifestis tenebrarũ occultis.*
Indagatis cogitationibus
Quale Judicium erit in me?
Judex incorruptus,
Tribunal horrendum.
Defensio sine excusatione,
Argumenta inevitabilia.
Supplicium asperum,
Gehenna sempiterna,
Angeli immites.
Infernum dilatans os.
Flumen ignis stridens (ignis qui non extinguitur)
Carcer tenebrosus. Tenebræ prorsus exoticæ.
Vermiculus irrequietus.
Vincula indissolubilia.
Chaos immensurabile.
Murus, quem transgredi non possumus.
Clamor inconsolabilis.
Nullus qui assistat, patrocinetur, liberet.
Sed, Domine pœnitet, pœnitet Domine.
Adjuva impenitentiam meam,
Et cor meum magis adhuc
Magisq; { *Contere* Psal. 5. 17
Scinde, Joel 2. 13.
Compunge, Act. 2. 23.
O hi me! Apage. Abrenuncio.
Ecce Domine quod dijudico egomet me,
Dignum, & reum æterni supplicii,
Omniumq; difficultatum hujus mundi.

Meritus

Meritus sum mortem,
Sed appello, A te Domine, ad te Domine,
A te Justo, ad te Misericordem,
A Solio Justitiæ, ad Thronum Gratiæ.
Admitte, Domine, provocationem hanc,
Ni admiseris perimus;
Et ô Domine, non ad Te pertinet, si perimus?
Qui omnes vis salvos, 1 Tim. 2. 4.
Qui neminem vis perire, 2 Pet. 3. 9.
Ecce Domine, me proprio Judicio condemnatum.
Ps. 4. 3. *Et ô Domine,*
Ne intres tu in Judicium cum servo tuo,
Humilior sub potenti manu tuâ.
Erravi, sicut ovis quæ periit.
(ut onager potius, aut vitulus indomitus)
Nec extimui Incomprehensibilitatem gloriæ tuæ
Nec venerabilitatem Præsentiæ.
Nec Potentiam tremendam.
Nec Exquisitam Justitiam.
Nec Bonitatem amabilem.
Hujus rei gratiâ, flecto genua mea ad te, Eph. 3.
Transeat calix iste.
De profundis clamavi ad Te Domine: Ps. 130.
Domine, exaudi orationem meam.

2. Meditatio naturalis Infirmitatis.

Miserere mei, Domine, quia infirmus sum Ps. 6. 2.
Memorare, qua mea substantia, 89. 47.
Et recordare, quod Caro, sum 78. 41.
Spiritus vadens, & non rediens.
Sicut fœnum dies mei, 203 15.

Spiritus transibit in me, & non, subsistam,
Nec cognoscam amplius locum meum v. 16.
Ego enim Pulvis, & Cinis Gen.18.27.
Fœnum, & Flos Isai.40.7.
Putredo, & Vermis Job 17.14.
Advena, & Peregrinus Psal.39.13.
Habitans domum luteam Job.14.19.
Cujus dies parui, & mali Gen.47.9.
Hodie, & non cras Prov.27.1.
Mane, & non usq; ad vesperam Isa.38,13.
In corpore peccati, Rom. 6. 6.
In mundo corruptionis 1 Pet.1.4.
Repletus miseriis, sed brevis vitæ.
Velut { *Flos, qui egreditur, & conteritur.* (*net*
Vmbra, quæ nunquã in eodẽ statu perma-
Memor esto hujus, & miserere mei, Deus.
Ne perdas cum impiis animã meã, Ps.26.9.
Ne in furore tuo arguas me; 6. 1.
Propter magnam Misericordiam tuam,
Propter multitudinem miserationum tuarum,
Propter { *Divitias* / *Abundantiam* / *Superabundantiam* } *Misericordiarum tuarum.*
Propter miseriam, & infirmitatem, } *meam*
Propter Pœnitentiam, & orationẽ }
Maximè autẽ propter Teipsum, & Jesum tuum
Propitius esto mihi Peccatori. (19
Exaudi Domine. Propitius esto Domine, Dan.9
Interde, & fac; fac & ne moreris
Propter Teipsum Domine.

Thes

These Two last Meditations, I find thus rendered in the Learned Bishop's Greek Papers, with some advantage, and inlargement.

Meditatio Prima

Ἥμαρτον ἐναντίον σου κύριε,
Καὶ οὕτω, καὶ οὕτως ἐποίησα ——
Ἐά. ἐά. φεῦ, φεῦ.
Πῶς ἐδελεαζόμην ὑπὸ τῆς ἰδίας ἐπιθυμίας;
Πῶς ἐμίσησα παιδείαν,
Καὶ οὐκ ἠυλάβησα οὔτ' ἠδεόμην
Τὸ ἀκατάληπτον τῆς δόξης,
Τὸ αἰδέσιμον τῆς παρουσίας,
Τὸ φοβερὸν τῆς δυνάμεως,
Τὸ ἀκριβὲς τῆς δικαιοσύνης,
Τὸ προσφιλὲς τῆς ἀγαθωσύνης,
Ἐπικαλέσομαι εἰ τίς μοι ὑπακούσεται;
Εἰς τίνα ἀγγέλων ἁγίων ὄψομαι;
Ταλαίπωρος ἐγὼ Ἄνθρωπος!
Τίς με ῥύσεται ἐκ του σώματος τοῦ θανάτου τούτου;
Ὡς φοβερὸν ἡ Κρίσις σου κύριε?
Τιθεμένων τῶν θρόνων,
Τῶν ἀγγέλων παρισταμένων,
Τῶν ἀνθρώπων εἰσαγομένων,
Τῶν βιβλῶν ἀνεωγμένων.
Τῶν ἔργων ἐρευνομένων.
Τῶν λογισμῶν } ἐξεταζομένων
Τῶν κρυπτῶν τῶν σκότους }
Πόια κρίσις ἔσται ἐν ἐμοί;
Τὶς μου τὴν φλόγα κατασβήσει;

Τίς μου τὸ σκότος καταλάμψει;
Ει μὴ σὺ ἐλεήσης μου
Κύριε ὡς φιλάνθρωπος.
Δάκρυα δός μοι,
Δὸς μύρια, δὸς σήμερον.
Τότε γὰρ δικαστὴς ἀδίκαστος,
Τὸ βῆμα φρικωδές.
Ἡ ἀπολογία ἀπροφάσιστος.
Οἱ ἔλεγχοι ἄφευκτοι.
Ἡ τιμωρία ἀπότομος.
Ἡ γέεννα ἀτελεύτητος.
Οἱ Ἄγγελοι ἀνελεήμονες,
Ὁ ἅδης πλατύνων τὸ στόμα.
Ὁ ποταμὸς πυρὸς συρόμενος
Πυρὸς ἀσβεστοῦ.
Τὸ δεσμωτήριον σκοτεινὸν
Τὸ σκότος ἀφεγγές.
Ἀνθρακώδεις αἱ κλίναι.
Ὁ σκώληξ ἀκοίμητος.
Τὰ δέσμα ἄλυτα.
Τὸ χάος ἀμετρητόν.
Ἀνυπέρβατον τὸ τεῖχος.
Ὁ κλαυθμὸς ἀπαραμύθητος.
Οὐδεὶς { παριστάμενος / συνήγορος } ἐξαρπάζων.
Ἀλλὰ μετανοῶ Κύριε, ὦ κύριε μετανοῶ,
Βοηθεῖ σὺ τῷ μου ἀμετανοητῷ.
Καὶ μᾶλλον ἔτι καὶ μᾶλλον
Κατάνυξον, διάρρηξον,
Σύντριψον τὴν καρδίαν μου.
Ἰδοὺ κύριε ὅτι ἀγανακτῶ
Εμαυτῷ αὐτὸς,

διὰ

διὰ τὸ { ἀνοητὸν τοῦ πάθους,
ἀνόνητον,
βλαβερὸν καὶ ἐπικίνδυνον.

Ὅτι βδελύττομαι ἐμαυτὸν
Διὰ τὸ { ἄτοπον, ἀσχημὸν, καὶ δυσειδὲς,
κιβδηλὸν, ἐπαίσχυντον, καὶ ἐπονείδιστον.

Ὅτι ὅλην τὴν ἡμέραν
Ἡ ἐντροπή μου κατεναντίον μου,
Καί ἡ αἰσχύνη τοῦ προσώπου μου ἐκάλυψέ με.
Εα. φεῦ. φεῦ.
Ὄι μοι. ἕως πότε.
Ἰδοὺ κύριε, ὅτι διακρίνω αὐτὸς ἐμαυτὸν,
Ἄξιον τῆς αἰωνίου κολάσεως,
Καὶ μὴν καὶ πάντων δυσχερῶν τοῦ κόσμου τούτου.
Ἰδοὺ ἐμὲ, κύριε, αὐτοκατάκριτον.
Ἰδοὺ κύριε. καὶ μὴ εἰσέλθης εἰς κρίσιν
Μετὰ τοῦ δούλου σου.
Καὶ νῦν, κύριε,
Ταπεινοῦμαι ὑπὸ τὴν κραταίαν σου χεῖρα,
Κάμπτω σοι, κύριε, τὰ γόνατα,
Πίπτω ἐπὶ τῆς γῆς,
Ἐπὶ τὸ πρόσωπόν μου,
Παρελθήτω ἀφ' ἐμοῦ τὸ ποτήριον τοῦτο.
Διαπεταννύω πρός σε τὰς χεῖρας μου,
Τύπτω εἰς τὸ στῆθός μου Luc. 18. 19.
Ἐις τὸν μῆρον Jer. 31. 19.
Ἐκ βαθέων κράζει σοι ἡ ψυχή μου,
Ὡς γὴ ἄνυδρός σοι·
Καὶ πάντα τὰ ὀστᾶ μου,
Καὶ πάντα τὰ ἐντός μου.
Κύριε εἰσάκουσον τῆς φωνῆς μου.

Medi-

Meditatio Secunda.

Ελέησόν μȣ κύριε, ὅτι ἀσθενής εἰμι
Μνήσθητι τίς μȣ ἡ ὑπόστασις,
Μνήσθητι ὅτι σάρξ εἰμι,
Πνεῦμα πορευόμενον καὶ ȣ̓κ ἐπιστρέφον,
Ὡσεὶ χόρτος αἱ ἡμέραι μȣ ὡσεὶ ἄνθος τȣ ἀγρȣ̃.
Ὅτι πνεῦμα διῆλθεν ἐν ἐμοὶ, καὶ ȣ̓κ ὑπάρξω,
Καὶ ȣ̓κ ἐπιγνώσομαι ἔτι τὸν τόπον μȣ.
Εγὼ γὰρ γῆ, καὶ σπόδος
Χȣ̃ς, καὶ χόρτος
Σὰρξ καὶ πνοὴ
Σαπρεὰ καὶ σκώληξ
Ὡς παρεπίδημος ἐπὶ τῆς γῆς
Κατοικῶν οἰκίαν πηλινὴν,
Ἡμέρων ὀλίγων καὶ κακῶν,
Σήμερον, καὶ ȣ̓κ αὔριον
Πρωὶ, καὶ ȣ̓κ, ἔτι ἕως νυκτὸς
Ἐν σώματι ἁμαρτίας,
Ἐν αἰῶνι φθορᾶς,
Ολιγόβιος καὶ πλήρης ὀργῆς
Ὥσπερ ἄνθος ἄνθησαν ἀπέδρα,
Καὶ ὥσπερ σκία, ȣ̓ μὴ στῇ.
Μνήσθητι τȣ́τȣ, κύριε, καὶ ἀνὲς, ἀφὲς,
Τὶς γὰρ ὠφέλεια ἐν τῇ ἀπωλείᾳ μȣ
Ἢ ἐν τῷ καταβαίνειν με εἰς διαφθοράν
Διὰ τὸ πλῆθος τῶν οἰκτιρμῶν σȣ, (*Psa.* 30.
Διὰ τὸν πλȣ̃τον, καὶ ὑπερεκπέρισσον,
Πλεονασμὸν τῶν ἐλέων σȣ
Δι' ὁτιȣ̃ ἢ φιλεῖς σὺ, ἢ ἡμᾶς χρὴ μνησθῆναι.
Καὶ πρὸ, καὶ ὑπὲρ πάντων διὰ σαυτȣ̃,

Διὰ

Διὰ σαυλῦ, κύριε, καὶ χριςῦ σου.
Κύριε, ἱλάσθηθί μοι τῷ ἁμαρτωλῶν πρώτῳ.
Ω κύριέ μου, καὶ ἀκαυχάσθω
Τὸ ἔλεος τῆς κρίσεως ἐν τῇ ἁμαρτίᾳ μου
Ἐισάκουσον κύριε
Ἱλάσθηθί κύριε
Πρόσχες ὦ κύριε,
Κύριε πρόσχες καὶ ποίησον
Ποίησον καὶ μὴ χρονίσης ἕνεκά σου
Μὴ χρονίσης, κύριε ὁ θεός μου.

When he had, with ſtrong cries, and tears, begged pardon and a bleſſing upon himſelf, while he lay proſtrate upon the ground (ὀπὶ τὸ πρόσωπον is his own word) Then, raiſing his body, and ſpirit, he caſt his Epiſcopal eye upon others, and in their behalf, offered the ſacrifice of Interceſſion, in a fervent prayer, and ſupplication for all men, according to the Apoſtolical advice 1 *Tim.* 2. 1. And he did it with ſuch preparation, and in ſuch manner as you ſhall now ſee, out of his own Papers.

Meditationum Ἀφορμαὶ *ante Interceſſionem.*

2 *Cor.* 9. 15. Χάρις τῷ θεῷ ὑπὲρ τῆ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

Aug. (*Inenarrabile donum Dei eſſe dicit Apoſtolus, dum plurimi ſibi mutuis ſuccurrunt officiis & pro ſe mutuò orant, & gratias agunt.*)

1 Sam. 12. 23. Ἐμοὶ δὲ μηδαμῶς γένοιτο τοῦ ἁμαρτεῖν ἐγὼ τοῦ παύειν τοῦ προσεύχε-

ὃς ἐνώπιον αὐτοῦ, ὑπὲρ ὑμῶν, inquit Samuel:

Hieron. *In præsenti sæculo, scimus nos orationibus posse adjuvari, cum autem ante tribunal Christi venerimus, nec* Job, *nec* Daniel, *nec* Noah *pro nobis rogare possunt, sed unusquisq; portat onus suum,*

Rom. 8. 26. τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.

Aug. *contra* Max. *Postulat spiritus pro nobis gemitibus inenarrabilibus: num tuus vel meus spiritus est inenarrabilis? qui sæpe nullus, sæpe frigidus est; sed quia nullus est dies, nullum momentum, quo non a sanctis supplicatur Deo, ab uno ferventius, ab alio tepidius: & quia omnes unam Columbam constituunt, Hinc fiunt gemitus inenarrabiles nempe, ex omnibus in commune gemitibus, qui omnibus in Ecclesiæ corpore constitutis prosunt.*

Qui pro aliis orat, pro se laborat
Si pro te solus rogas, rogabis pro te solus,
Si oras pro omnibus, omnes orabunt pro te.

Ὑπερέντευξις, Intercessio.

Audi nos, Domine.

Pro universâ Creaturâ,
Pro temporibus salubribus, fructiferis, pacatis.
Pro genere humano,
Pro conversione, { *Judæorũ* / *Turcarũ* / *Ethnicorũ* } *ad veritatis cognitionem.*
Pro auxilio, & consolatione omnium
Quibus animo, aut corpore malè est

Qui

Qui { in egestate,
perplexi sunt.

Pro modestiâ, & moderatione eorum

Qui { Tranquillo animo
Vegeto corpore
In rerum affluentiâ
Explicato consilio } sunt

Pro Christianis omnibus

{ Qui in Veritate sunt, & Gratiâ,
ut confirmentur.
Qui in errore, & peccato,
ut redeant in viam.

Pro Ecclesiis per Orbem Terrarum
ut in Vnitate, & stabilitate sint.

Pro nostrâ

Vt omnes Hæreses { publica,
Schismata, & scandala { privata,
amoveantur.

Pro Clero,

Ut, alios docentes, ipsi discant { ὀρθοτομεῖν,
ὀρθοποδεῖν.

Pro Populo,

Ne plus sapiat, quàm oportet,
Ut persuadeatur ratione,
Et cedat Authoritati.

Pro Politiis,

Et firmitate, ac pace earum.

Pro Regno. Municipio. Vrbe nostrâ,

O Domine { הושיעה נא salvum fac.
הצליחה נא bene prosperare.

Pro

Pro { Consilii Prudentiâ. / Judicii Æquitate. / Exercitus Fortitudine.

Pro Agricolis. Mercatoribus. Artificibus.
Etiam usq; ad Artes sordidas, & mendicantes.

Pro Sobole succrescente
Sive in { Academiis, / Scholis.
Ut quomodo ætate, sic etiam sapientiâ,
Et gratia proficiant
Apud Deum, & Hominem.

Pro iis,
Quos commendat nobis { Naturæ propinquitas. / Vicinia Loci. / Beneficentia. / Amicitia moralis. / Christiana Charitas. / Promissum nostrum.

Pro iis { quos difficultas aliqua premit, (lent. / qui, negotiis male pressi, orare non valequi sese Precibus nostris cõmendarunt. / quibus cura demandata Ecclesiæ.
Vel Reipub. vel Familiæ.

Præcipuè verò
Pro iis qui { in extremo discrimine sunt, / auxilio tuo maximè indigent.

Pro iis quibus insigne aliquod opus præ manibus est
Vnde { Nomini Tuo gloria / Ecclesiæ Tuæ pax } adventura.

Pro iis qui Beneficos se præbent
Erga { Res sacras / Pauperes, & egenas.

Redde

Redde illis septuplum in sinum illorum.
Animæ eorum in bonis demorentur. &
Semen eorum hæreditent terram.
Vt omnibus Benefactoribus nostris
Æterna bona retribuas.
Vt miserias Pauperum, & Captivorum intueri,
Et relevare digneris.
Vt lapsus carnis fragiles
Benignâ compassione recolas.
Vt obsequium servitatis nostræ rationabile
Acceptum habeas.
Vt mentes nostras ad cœlestia desideria
Erigas.
Vt oculos Misericordiæ tuæ super nos
Reducere digneris.
Vt animas nostras ab æternâ damnatione
Eripias.

Te Rogamus,
Audi nos, Domine.

Here I find most papers of the Greek Copies much altered and enlarged, but very worthy your perusal, and your frequent use too. And in hope, that you will be of my minde, I represent them thus.

Ὑπερέντευξις.

Τοῦ κυρίου δεηθῶμεν
Ὑπὲρ κτίσεως ἁπάσης. καὶ πάντων τῶν ζώων
(Οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσι,

Καὶ

Καὶ σὺ δίδως τὴν τροφὴν αὐτῶν. *Psal.* 145. 5.
Ος τοῖς νεοσσοῖς τῶν κοράκων, *Ps.* 147. 9.)

Ὑπὲρ καιρῶν, καρποφόρων, εἰρηνικῶν.
Ὑπὲρ γένους ἀνθρωπίνου. (Ιουδαίων. Τυρκῶν. ἐθνικῶν.)

ὑπὲρ πάντων καὶ πασῶν
- τῶν ἐν βήμασι, μετάλλοις. τριηρέσι, ἐξοριαις.
- τῶν
  - εἴτε ἐν
    - ἀθυμίᾳ
    - ἀσθενείᾳ
    - ἀπορίᾳ
    - ἀκαταστασίᾳ
    - } κακοπαθούντων
  - εἴτε ἐν
    - ἐυθυμίᾳ
    - ὑγιείᾳ
    - ἐυπορίᾳ
    - ἡσυχίᾳ
    - } ἐυημερούντων.

Ὑπὲρ ὅλου τοῦ Χριστιανισμοῦ.
Καὶ τῶν καθ' ἕκαστα χριστιανῶν,

εἴτε
- παρά σου (ὁ Θεὸς)
  Χάριν καὶ ἀλήθειαν χαριζομένων
- περὶ ἁμαρτίας ἢ αἱρέσεις νοσούντων.

Ὑπὲρ ἑνώσεως τῶν ἁγίων τοῦ θεοῦ ἐκκλησίων.

Ὑπὲρ
- καταρτισμοῦ τῆς ἐκκλησίας ταύτης.
- παντὸς τοῦ ἐν ἡμῖν ἱερατικοῦ τάγματος.
- παντὸς τοῦ κληροῦ ὀρθοδοκοῦντος.
  καὶ ὀρθονομοῦντος τὸν λόγον τῆς ἀληθείας
- παντὸς τοῦ φιλοχρίστου λαοῦ.

Ὑπὲρ
- εὐσταθείας ἁπασῶν τῆς οἰκουμένης βασιλείων.
- εὐπαθείας τῆς βασιλείας, χώρας, πόλεως, ἡμῶν ἁπάσης.

Τοῦ

Τῦ ῥυσθῆναι ἡμᾶς ἀπὸ
- πασῆς θλίψεως.
- λιμῦ. λοίμυ. πολέμυ. πυρὸς. καταπο-πισμῦ. σεισμῦ, κινδύνυ.
- πάντων τῶν δυσχερῶν τῦ κόσμυ τούτυ.
- πληγῆς ὄμβρων ἀκραήδων, καὶ αὐχμῶν.
- ἐπιδρομῆς ἀγροφύλων, καὶ ἐμφυλίυ πολέ-σασιασμῦ, καὶ κρυπτῆς ἐπιβουλίας. (μυ.
- νοσῶν ἐπιδημίων, καὶ θανάτυ ἀφορολήτυ.

Ὑπὲρ τῶν
- ἀναρχίας. πολυκοιρανίας. πυρανίδων.
- ἀρχῆς τῦ Ιεροβοὰμ, ἢ Ροβοὰμ.
- Ιερατείας τῦ Οὐζᾶ, ἢ τῆς Μίχαλ.
- Δίκης Ιεζαβὴλ ἢ Ὄμρι.
- ζήλης τῶν Αχιτοφὴλ.
- φρενίας τῶν Ἰούδα Ισκαριώτυ καὶ Σίμωνος μάγυ.

Ῥαῦσον τὰ σχίσματα τῆς Ἐκκλησιῶν.
Σβέσον τὸ φρύαγμα τῶν ἐθνῶν.
Γενέσθω τῶν πλήθυς τῶν πιστευόντων ἡ καρδία καὶ ἡ ψυχὴ μία.
Τῦ θεῦ ἐλευθῶμυ.

Ὑπὲρ παντὸς ἐν ἡμῖν πολιτεύματος.
Ὑπὲρ τῶν θεοφυλακτῶν ἡμῶν βασιλήων.

- ὅπλῳ ἀληθείας καὶ εὐδοκίας στεφάνωσον αὐτὸν
- λαλησον τῇ καρδίᾳ αὐτῦ ἀγαθά.

Ὑπὲρ τῆς Ἐκκλησίας καὶ τῶν λαῦ συ.
Ὑπὲρ τῶν βουλευτείυ. Δικαστηείυ. καὶ παντὸς τῶν
Παλατίυ, στρατοπέδυ, καὶ χόλυ.
Ὑπὲρ τῆς τῶν παίδων καὶ νέων ἀγωγῆς.

Εὐλόγησον Κύριε.

Ὑπὲρ τῶν ἐπιχειρούντων κατόρθωμά τι ἐξ ἐξαιρέτυ ἀξιωθῆναι τῆς παρούσης συ ὄγομα.

Ὑπὲρ

Ὑπὲρ τῶν καλλιεργούντων τῶν ἁγίαις σου Εκκλησίαις,
καὶ μεμνημένων τῶν πενητῶν καὶ ἐπιδεσμίων.
Ἐν ἡμέρᾳ πονερᾷ διαφύλαξον αὐτοὺς,
Βοήθησον αὐτοῖς ἐπὶ κλίνης ὀδύνης.
Ὅλην τὴν κοίτην στρέψον ἐν τῇ ἀῤῥωστίᾳ αὐτῶν.

Ὑπὲρ πάντων καὶ πασῶν οὓς συνιστᾶμοι:
- τὸ συγγενὲς κατὰ σάρκα
  ἵλεως ἴσθι αὐτοῖς κύριε.
- τὸ πλησίον.
- τὸ εὐπεπονθὸς.
  ἀντάμειψον κύριε.
- τὸ ἐπιμελές.
- ἡ φιλία ἠθική.
- ἡ ἀγάπη χριστιανική.
- ἡ ἐπαγγελία μου.
- ἡ ἀσχολία ἐκείνων.
  ἐλέησον κύριε.

Ὑπὲρ τῶν τὸ παρὸν ἐν βαθείᾳ καὶ ἐσχάτῃ θλίψει,
καὶ ἀνάγῃ ὄντων, καὶ τῆς βοηθείας, καὶ παρακλήσεως,
ὡς ὅτι μάλιστα δεομένων.
Ἴασαι τοὺς συντετριμμένους τὴν καρδίαν,
καὶ δέσμευε τὰ συντρίμματα αὐτῶν.

When the Pious, and Charitable Bishop had thus interceded for others, then, modestly, and humbly, as it were at the feet of them (πρὸς τοὺς πόδας αὐτῶν are his own words elswhere) He placed this following Petition, in his own behalf; And in the close of it, he gave himself a *memorandum* of our Saviours words to his Disciples (*Luc.* 11, 2:) *When you pray, say, Our Father, which art in Heaven*---- Those words of our Saviour, were motive enough

enough to him, to close-up his prayers there with the Lord's Prayer. Therefore I will now set down the manner, how he continued it with the former Intercession, & how he closed it up at last.

Τὸ τέλος,

Μνησθῆναι Κύριε καταξίωσον
(Κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου)
Τῆς ἐμῆς ἀναξιότητος,
Τὴν ὀπτείαν τῶν ἁμαρτωλῶν
Τὴν ἀναξίαν καὶ ἀχρεῖον δέησιν.
Συγκατάβαινε κύριε τῇ ἐμαῖς ἀδυνατίαις,
Καὶ μὴ ἀποῤῥίψῃς με ἀπὸ τοῦ προσώπου σου,
Μηδὲ βδελύξῃ τὴν ἐμὴν ῥυπαρίαν·
Ἀλλὰ κατὰ τὸ σὸν ἔλεος,
Καὶ ἀφατόν σου φιλανθρωπίαν
Παρένεγκε τὰ ἀνομήματά μου·
Μὴ δι' ἐμὲ καὶ τὰς ἐμὰς ἁμαρτίας,
Κωλύσῃς τὸ εὐπρόσδεκτόν σου.
Καὶ τὸ χαρεῖν ἀπὸ τῆς λειτουργίας,
Καὶ προσεύχῃς μου { ταύτης / καὶ πάσης
Μὴ ὦ κύριε, ἀλλὰ καταξίωσόν με
Ὦ δεσποτὰ φιλάνθρωπε, ἀκατακρίτως,
Ἐν καθαρᾷ τῇ καρδίᾳ καὶ ψυχῇ συντετριμμένῃ
Ἀνεπαισχύντῳ προσώπῳ, καὶ ἡγιασμένοις χείλεσι
Τολμᾶν ὀπτᾶλεῖσθαί σε
Τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν καὶ πατέρα,
Καὶ εἰπεῖν.
Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς,
Ἁγιασθήτω τὸ ὄνομά σου, —— &c.

In

In the next place, we may see his εὐχαειςία; or εὐλογία; that is *Gratiarum Actiones*, and His Præparations to them.

Meditationum ἀφορμαὶ ante εὐχαειςίαν ἢ εὐλογίαν.

Οὐκ ἀρεῖ ὁ αἶνος ἐν στόματι ἁμαρτωλῶν. *Ecclus.* 15. 9.

Ὅτι χρηστὸν ἐναντίον τῶν ὁσίων, *Psal.* 52. 10.

(*i. e.*) The Saints like it well, and God likes it best from them: from such as can worship him with holy worship.

Confiteantur tibi omnia opera tua. Psal. 89. 16.

(*i. e.* All may confess the truth, but *Sancti tui benedicant tibi:* they have more ties of greater thankfulness, and are fitter to express it, which others have not the skil to doe.

Μακάριος ὁ γινώσκων ἀλαλάγματα, *Psal.* 89, 16.

(*i. e.*) He is a happy man, that hath learned that art, in which we shall never excell till we are fitted for the Quire above: For who can sing the Lords song in a strange land?

Μικρὸν πᾶσα θυσία εἰς ὀσμὴν εὐωδίας. *Judith* 16. 16.

All Sacrifice is to little for a sweet savour to him.

Πολλὰ ἐροῦμεν καὶ οὐ μὴ φθάσωμεν. *Ecclus.* 43. 31. & *vers.* 34.

We may speak much, and yet come short, therefore Exalt him as much as you can. Put forth

forth all your ſtrength, and be not weary, for you can never goe far enough.

Va tacentibus de te Domine quoniam etiam loquaces muti ſunt. Aug. Confeſ. *l.* 1.

לך דומיה תהלה *tacet tibi laus vel Pſalmus.*

i. e. *Opera tua non attingit, plus habet ſilentij & videtur procedere ex ore lactentium.* Pſal. 8. 2.

Ὥσπερ ἐγένετο ἡ διάνοια ὑμῶν εἰς τὸ πλανηθῆναι ἀπὸ τοῦ θεοῦ, δεκπλασθεῖσα ὑπεραφέντες ζητῆσαι αὐτόν. Baruch 4. 28.

Ut anteà in peccatis, ſic jam in bonis operibus & laudibus Dei abundemus.

Αλλὰ πῶς εἰμι ἐγὼ κύριε, ---- &c.

Oratio Præparatoria, ante ἐυλογίαν.

Fac me, Domine, Pœnitentiæ meæ, Laudibuſq; Tuis vacare (χωρῆσαι εἰς μετάνοιαν, καὶ ἐυλογίας.

Domine labia mea aperies, & os meum annuntiabit laudem Tuam.

Sed peccantem me, Domine, & prorſus indignum, magis deceret, coram te jacere proſtratum, ac cum fletu, ac gemitu, peccatorum veniã poſtulare, quam te ore polluto laudare.

Verum de ingenitâ tuâ Bonitate confido.

O ſuſcipe laudes quas decantare deſidero
Indignus peccator,
Certê indignas,
Sed utinam devotus, & Tibi gratus.

Pſalmi

Gratiarum actio.

Quod ſum,
Vivo
Ratione præditus
Civilis
Chriſtianus
Liber
Ingenuus
Honeſta ſtirpe
Mentis, Senſuum, Membrorum } *compos*
Enutritus
Liberè educatus
Literatus

Pro { *Redemptione,*
Regeneratione,
Catechiſmo,
Vocatione,
Patientia tua,
Compunctione meâ,
Prevention, Curatione } *tua.*
Parentibus bonis,
Magiſtris doctis,

Beneſac-

Benefactoribus,
Amicis,
Domesticis fidelibus.
Beneficiis quæ accepi.
Siquid benè egi
Consolatione præsenti,
Fiducia futura.
Donis { Naturæ. Fortunæ. Gratiæ.
Pro { Omnibus qui mihi Scriptis, Concionibus, Precibus, Colloquiis, Reprehensione, Exemplis. Injuriis, } profuerunt
Liberatione à Periculo,
Ab Insania,
Inquietudine.
Sanitate { Mentis. Corporis
Statu competenti.
Hisce omnibus, omnibusq; aliis
Cognitis vel Incognitis,
Quæ Recordor, vel obliviscor.

Confiteor tibi, & confitebor
Benedico, & benedicam,
Gratias ago, & Gratias agam.
Omnibus diebus
Vitæ meæ.

Hæc Εὐλογία *græcè paulò alitèr se habet.*

Δόξα Σοι Κύριε

Ὑπὲρ { τῶν ἐθ
τῶν ζῆν
τῶν λογικὸν ἐθ.

Ὑπὲρ τῆς { ἐκτροφῆς
φυλακῆς
κυβερνήσεως.

Ὑπὲρ τῆς { παιδείας
πολιτείας
εὐλαβείας
θρησκείας.

Ὑπὲρ τῆς { ἀπολυτρώσεως
ἀναγενέσεως
κατηχήσεως.

Ὑπὲρ τῆς κλήσεως { πρώτης
πολλαπλασίας
ὑστάτης.

Ὑπὲρ ὧν εὖ πέπονθα,
Εἰ τινὸς εὖ ἔδρασα.

Ὑπὲρ τῆς { ἐπαγγελίας σου
ἐλπίδος μου } περὶ τῶν μελλόντων ἀγαθῶν.

Ὑπὲρ τῶν δωρεῶν { φύσεως
τυχῆς
χάριτος.

Ὑπὲρ

Ὑπὲρ τῶν
- γονέων μου, καλῶν τε κἀγαθῶν
- διδασκάλων, εὐεργετῶν ἀειμνήστων
- συμμυστῶν, ὁμοφρόνων
- ἀκροατῶν, νουνεχόντων
- φίλων γνησίων· οἰκετῶν πιστῶν.

Ὑπὲρ τῶν
- Πατριαρχῶν
- Προφητῶν
- Αποστόλων
- Εὐαγγελίστων
- Μαρτύρων
- Ὁμολογετῶν
- Διδασκάλων τῆς ἐκκλησίας.

Ὑπὲρ
- Πάντων τῶν μοι τοῖς συγγράμμασι,
- Ταῖς
  - ὁμιλίαις
  - διατριβαῖς
  - προσευχαῖς λυσιτελούντων.
- Τοῖς παραδείγμασι·
- Ταῖς ἐπιτιμήσεσι.
- Τοῖς ἀδικήμασι

Ὑπὲρ
- Πάντων τούτων
- Πάντων τῆς ἄλλων.

ὧν ἴσμεν
ὧν οὐκ ἴσμεν
φανερῶν τε καὶ ἀφανῶν.
Τῶν μεμνημένων μοι τῶν καὶ ἐπιλελησμένων.
Τῶν εἰς ἐμὲ ἠκόντα ἢ καὶ ἀκόντα πεποιημένων.
Ὁμολογῶ σοι, καὶ ὁμολογήσω,
Εὐλογῶ σε καὶ εὐλογήσω,
Εὐχαριστῶ σοι καὶ εὐχαριστήσω
Πάσας τὰς ἡμέρας τῆς ζωῆς μου.

Aliud

Aliud gratissimæ & devotissimæ Animæ Sacrificium Eucharisticum.

Ἐυλογητὸς ὁ θεὸς, τῶν ἁπάντων κτίστης——

(But what if I should not deliver this in Latine or Greek, which two languages the learned Bishop was commonly wont to use in his Closet (and to whom all usefull languages were as familiar as his own tongue.) Methinks I should speak a little English, in love to my Countrymen, and to let them see how easily (by the help of some linguist, and the use of their Bibles) they might partake of some of these, and other-like Devotions, to the great benefit of themselves, and their Interpreters, and all their Friends.

Blessed be God, the Creator, Preserver, and Governour of all things.

Whose Kingdome is an everlasting Kingdome, and his Dominion from Generation to generation, *Dan.* 4.3.

He is the blessed, and only Potentate, King of Kings, and Lord of Lords. Who only hath Immortlity, dwelling in a light, which no man can approach unto 1 *Tim.* 6. 15.

And (though He hath his dwelling so high) yet he humbles Himself to behold the things that are in Heaven and Earth, *Psal.* 113. 5.

Takeing the Wise in their own craftiness, *Job.* 5. 13.

Pulling down the Mighty from their seats, and

and exalting them of low degree,

Filling the hungry with good things, and ſending the rich empty away. *Luke* 1.52.

Lord, what is man, that thou haſt ſuch reſpect unto him, and the Son of man, that Thou doſt ſo regard him? *Pſal.* 144. 3.

Bleſſed be the God of the Spirits of all fleſh, *Numb.* 16. 22.

In whom we live, and move, and have our being, *Act.* 17. 23.

Who would have all men to be ſaved, and come to the knowledge of the truth, 1 *Tim.* 2. 4.

Not willing that any ſhould periſh, but that all ſhould come to Repentance, 2 *Pet.* 3. 9,

For his thoughts are not our thoughts, nor our wayes, His wayes, *Iſai.* 55. 8.

He being God and not man. (*i. e.*) As God exceeds man, ſo doe His mercies exceed the mercyes of man, *Hoſ.* 11. 9.

O that men wonld therefore praiſe the Lord for his goodneſs

And offer unto him the Sacrifice of Thankſgiving: and tell out His works with gladneſs, *Pſal.* 107. 21,

O give thanks unto the Lord, For He is gratious, and his Mercy endureth for ever, *Pſal.* 106. 1.

Who can expreſs the noble acts of the Lord? (but, who would not deſire to expreſs them?)

It's good to keep close the secrets of a King: but it's Honorable to declare the works of God, *Tobit.* 12. 11.

Let's all be glad, and rejoyce, and give Honour to Him, *Apoc.* 19. 7.

As for my soul, It shall be satisfied, as it were with marrow and fatness, *Psal.* 63. 6.

Therefore let my mouth be filled wirh thy praise, that I may sing of thy glory and honor, All the day long, *Psal.* 71. 7.

This is the happiness of the 4 Creatures in the *Revelation.* They rest not day nor night saying. Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, *Apoc.* 4. 8.

I draw toward the end of my task. You have seen the good Bishop's Domesticall Devotions. I will now let you see the like, before His going out of Town, and then how He closed up the day, and prepared for Night.

Oratio peregrè profecturi.

Qui puerum Abrahæ ductu Angeli,
Qui magorum iter ductu Stellæ,
Qui Petrum fluctuantem,
Qui Paulum navigantem----
Adesto, Domine, mihi, & Dirige mihi viam,
Conduc, & Deduc, & Reduc.

יהי הקרה נא ἐνώπιόν σου ἐναντίον ἐμοῦ σήμερον.

אם אין פניך ἐὰν μὴ αὐτὸς σὺ συμπορεύσῃ, μὴ με ἀναγάγῃς ἐντεῦθεν.

Monita

Monita, & Meditationes Præparatoriæ in Vespertinâ ad Deum Elevatione mentis.

In Bello Cantus est. { ἐνκελεύσιχος, *ad agendum accõmodatus.* ἀνακλητικὸς, *quo palantes revocantur: sic*

Mens humana ut maxè excitanda, ita ad vesperũ quasi Anacletico ad se, Ducemq; suũ revocanda.

Per { *Scrutinium, & Inquisitionem, vel examen sui.* *Preces, & Gratiarum Actiones.*

1. Scrutinium, & Inquisitio, vel Examen.

Aug. *Vir bonus præponit scire infirmitatem suam magis quam scire fundamenta terræ, & fastigia cœli.*

Illa verò scientia infirmitatis suæ, non paratur absq; inquisitione diligenti, sine qua cæcus plerumq; est animus, at q; in propriis nihil videt.

Cicero. *Multæ sunt in animo latebræ, multiq; recessus, &*

Seneca. *Deprehendas te oportet, antequam emendes.*

Ignotum ulcus in deterius abit, & curatione destituitur.

Jer. 17. 9. βαθεῖα ἡ καρδία παρὰ πάντα--- *Cor profundum est & tortuosum.*

Homo vetus mille involucris obtegitur.

Itaq; πρόσεχε σεαυτῷ. Attende Tibi ipsi.

Hoc autem maximè inquirendum,

Quid hodie { *Egeris, Legeris, Dixeris, Scripseris.*

quod { *deceat Christianum, Sacerdotem. Patrem, &c.*
confirmet fidem, obedientiam augeat Scientiam.
vel Regimen { *animi, corporis.*
operetur Salutem { *tuum, aliorum.*

Deum ipsum videmus singulos primæ Creationis dies non aliter claudentem, quàm per recognitionem operum cujusq; diei.

Et vidit quod bona essent, Gen. 1.

Cicero. Cato *diurni negotii à se rationem exigebat.* & Pythagoras *etiam.*

Ausonius ex Pythag.

Nec prius in dulcem declinent lumina somnũ,
Omnia quam longi repetiveris acta die.

Rex David, *exacto die, meditabatur,* καὶ ἔσκαλλε τὸ πνεῦμα.

In hoc Areopagitico & nocturno Examine,
Vide ne Patronum te ostendas peccatorum sed judicem.
Et in tribunali mentis Tuæ dic,
(*Dic cum dolore & indignatione*)
Iniquitatem meum agnosco, Domine, Psal. 51.

O!

O! Quis dabit menti meæ flagella,
Quæ peccatis meis non parcant? Ecclus. 23. 2.

Εἰ ἑαυτὸς ἐκείνομεν οὐκ ἂν ἐκεινόμεθα. 1 *Cor.* 11:31

Oratio est { κοιμωμένων φύλαξ, *dormientiũ cuſtos.*
ἐγρηγορότων θάρσος *vigilantiũ fiducia.*
(Gr. Nys.

Neque eum tutum arbitramur qui non fuerit
Orationis armis præſidioque munitus,
Rectè igitur Rab. J. *de pœnitentiâ non in craſtinum differendâ.*

ראה תוחלת התועלת והתשועה נכזבה (*i.e.*)

Ecce ſpes fructus & ſalutis falſa tibi erit in æternum niſi animam tuam etiam hac nocte eripueris.

Et hujuſmodi examen ſi per aliquot dies aut unum ſaltem menſem fiat (cum pœnitentia) ſufficiet ut perfectus virtutis habitus generetur.

And now (my Lords papers failing me) I muſt make uſe of my own paines, and my Engliſh tongue again, for the preſent help of thoſe of whom I would, but cannot otherwiſe be underſtood.

Can we careleſly caſt our eyes over ſuch powerful Motives to a *nocturnal ſcrutiny*, and Inquiſition into our ſinful ſouls? Dare we venter to ſleep in ſin, & ſo perhaps to looſe thoſe ſouls, before we know where to find them again? May we not (in ſuch a neceſſary task) prevail with our ſelves, to beſtow a peice of a

night, or two, in that employment, which is able to make them prove the happieſt nights, that ever we ſpent in our lives. There was a time when the Royal Prophet found it ſo, that (many a night) *watered* his bed with his teares, or rather *made it ſwimme*, (ſo emphatically doth he himſelf expreſs it, (*Pſal. 6. 7.*) with an Hyperbole) אמסה.

Would not St *Aug.* make us fear, that the omitting, or deferring of that Scrutiny may bring us into extream hazard? For he hath ſaid, that which may prove too true, in many, *Pœnitentia, quæ ab infirmo petitur, infirma eſt, quæ autem à moriente petitur, timeo ne ipſa moriatur.* that is, It is beſt to make ſtrict examination, and compleat our Repentance, while we are in health, and have time enough to look into all that is paſt, and prevent all Relapſes into the like ſins hereafter. For the future is a time moſt uncertain to us, and wherein we know not what, Indiſpoſition, Sickneſſes, Hinderances, or Obſtructions may ſuddainly fall out, though we might chance to live longer. Now therefore, *while it is called to day*, and *our day*, leſt us make haſte to break off our ſins, and let us take a penitentiall Pſalm into our mouthes, or one of the publick Confeſſions (in the firſt or ſecond Service) or one out of the good Biſhop's Penitential papers. And make a ſad, and ſerious reſolution, for preſent and real amendment of life, and have a great care againſt all Relapſes into

into sin (especially into our darling, and habituall sins) without which Intention and Resolution, all our *Nocturnal Scrutinies*, will bè fruitless and to no purpose.

Shall I say a little more to help you forward?

First then, I will propose several places of Holy Writ, wherein we are most earnestly admonished, to beware of Relapses.

2. After you have chew'd a litle, upon them I will prescribe a Prophetical Antidote, by way of prevention, against the foul returns of sin.

1. The First shall begin with the words of the two great Apostles.

Grow in grace, and the knowledge of our Lord Jesus Christ, 2 *Pet.* 3. 18.

Receive not the grace of God in vain, 2 *Cor.* 6. 1,

--Giveing all diligence adde to your Faith Virtue, *&c.* 2 *Pet.* 1. 5.

He that lacks these things is blind--- and hath forgotten that he was purged from his old sins. *verse* 9.

---If they are again intangled therein, and overcome, the latter end is worse with them then the beginning, 2 *Pet.* 2. 20.

For it had been better for them, not to have known the way of Righteousnes, then after they had known it, to turn from the holy Commandement---- But it is happened to them, according to the true Proverb, *The Dog is returned to his own vomit, &c.*

Con-

Continue thou in the things, that thou haſt learned, 1 *Tim.* 3. 14.

Be not ſhaken in mind,--- 2 *Theſ.* 2. 2.

If I build again the things which I deſtroyed, I make my ſelf a tranſgreſſor, *Gal.* 2. 18.

What theſe two cheif Apoſtles have ſaid, we may find to be the frequent adviſe of holy Scripture elſwhere.

Such as return back to their own wickedneſs, the Lord will lead them forth with evil doers, (*i. e.* to be puniſhed with them) *Pſal.* 123. *ult.*

When the Righteous turnes away---*&c.* *Ezek.* 18. 29.

He that hath waſhed himſelf after the touching of a dead body; if he touch it again, what avails his waſhing? *Eccluſ.* 34. 25.

No man having put his hand to the Plow, and looking back, is fit for the Kingdome of God. *Luke* 9. 61.

Therefore let not your goodneſs be as a morning cloud, or the early dew (that ſoon vaniſh away) *Hoſ.* 6. 4.

What God hath cleanſed, doe not thou make common. *Act.* 10. 15.

Be not weary of thy repenting of thy ſin, leaſt God be weary of his repenting of thy puniſhment *Jer.* 16. 6.

Turn not your backs, and ſtart not aſide like a broken Bow, *Pſal.* 78. 5.

Slide

Slide not back, as a back-ſliding Heifer, *Hoſ.* 4. 16.

But follow on to know the Lord, *cap.* 6. 3.

And bring forth fruites worthy of Repentance, *Mat.* 3. 8.

Walk worthy of God, who hath called you unto his Kingdome and glory, 2 *Theſ.* 2, 12.

O how I wiſh, that all men would make good uſe of all that refers to this Inquiſition, and narrow ſearch into the ſtate of our ſouls; that ſhould have more care taken upon them then is ordinarily ſpent upon the body every day. Therefore, I hope, none will be offended, that I muſtered up ſo many good Admonitions together, with ſuch a noiſe about your eares, as it were, with ſo many Drums and Trumpets (at ſuch an unſeaſonable time of the night) rather to keep you waking, then to afford ſome help towards your quiet reſt.

I think indeed, the firſt night (though you make choice of a Faſting night) wherein you ſettle your ſelves, to the purpoſe, about this moſt Chriſtian, and moſt neceſſary expreſſion of our duty unto God, and love to our ſelves, will prove full of trouble, for that part of the night: and your prayers may ſeem to be the *voice of crying* (as the Royal Prophet ſpeaks of his, in his ſeveral nights, *Pſal.* 8. 6.) But this is your happineſs, that ſuch a troubleſome, and ſad peice of ſuch a night, may (by God's bleſſing) work as great a Miracle, as the turning

the Water into Wine, and the changing a Face ſullied with ſalt teares, into a moſt cheerfull countenance.

The ſolitarineſs of that part of a night, may be anſwered with the company of a merry heart of our own (which is a continual Feaſt) all the dayes, and nights of our life. And (after this uncertain life ended) it may be crowned with everlaſting Joy and Happineſs, in that only place of bliſſe, where all teares ſhall at once be wiped quite away from all faces; and all hearts compleatly filled with true Joy.

2. In hope of this beleif in you, I will now goe on to that, which I promiſed in the ſecond place, Of an Antidote and Preſervative againſt future Relapſes, worthy to be remembred every night: You ſhall receive it from the hands of St. *Baſil*, that you may know to whom you are beholden for it.

Τὸ ἄπαξ ἵνα μετανόησαντα, τὴν αὐτὴν πάλιν ποιῆσαι ἁμαρτίαν----&c. *Baſil. Regul. brev. Interogat.* 28.

That is, If a man hath repented of a ſin, and after fallen into the ſame ſinne again, it is a ſign, that he pulled not that ſinne up by the rootes.

For there are ſome ſinnes rooted, and grounded in other ſinnes (as Envy, and Contention in Pride, and Vain glory) In all ſuch, till the root be quite pulled up, and Humility ſet in the place of it; cut the branches as you pleaſe, ſomewhat will bud up, and appear again.

And

And as ſome ſinnes are the root of others, ſo ſome ſinnes are the food of others; as we uſe to ſay (*ſine Cerere & Baccho friget Venus*) Luſt uſeth to feed well, to fare deliciouſly and plentifully. Therefore there is a Devil that cannor be caſt out but by prayer and Faſting. And we may ſafely ſay, that Fulneſs of Bread, and Idleneſs, as they are the Sepulchers of many Virtues; ſo they are the Cheriſhers of moſt Vices. But when we know the true Root, and Cauſe, and Food of a Diſeaſe, it is half cured. It grows late, and we need ſay no more of this, *Verbum ſapienti.*

You may think, that I am ready to take my leave of you, and bid you *Good night*, adding not a word more of that hard Scrutiny, or what elſe, belonging to it, may fit it for a happy concluſion. And indeed, I and all the world muſt leave you, when you are for that buſineſs, which (though it be moſt profitable) is the moſt unpleaſing to us all, that are great ſinners.

Yet, that I may take my leave the more charitable, and that you may find the better night, I will ſay one word more (a word of Comfort.)

If in the foot of your accompt, you find ſinnes ſo great, and ſo many, that great and many terrours begin to diſturb you. Strive to arm your ſelves with all the armour of God, and be not ſo much affrighted, as incouraged

couraged to goe on. For if your inward eyes (with the use of your best optick Instruments) have found out so many of your own sinnes, or multitudes of your worst enemies: let your other eyes (by the help of your prayers) furnish you with as good store of the best weapons, that can be used, in your defence.

Lachrimæ arma. Prayers and Teares are the weapons that *David* used so long, that he washed his bed with them. *Psal. 6. 6, 7.*

Teares are the weapons that *Mary Magdalen's* Eyes had such plenty of, that she could wash our Saviors feet with them.

Bitter Teares are the weapons made *Peter* goe out of the place where he denied his Saviour, into a fitter place, wherein he might presently beg that mercy of God, that charmed the Divel from ever haunting of him, with the memory of that foul Deniall.

And if you fain would, but cannot weep as they did, think of those Prayers (without any mention of teares) that long before these Weepers were born, turned *Jacob* into *Israel*, and moved God to let him and us know, that the Lord of Hostes was overcome with his importunate way of [*non dimittam nisi*---] which shewed the power of his Prayers, that wonne him the Name of *Israel*.

And let us prove our selves true *Israelites*, by so following of him; if we can extort no Teares, or so few dropps as cannot be poured into God's bottle, and intitle us to the name

of

of Followers of the other great Champions. For if we can begin with no weapons of Tears, but (without them) broken and ſorrowfull penitent Hearts, yet, if we reſolve to fight the more valiantly hereafter, under Chriſt's banner, in the uſe of ſome other ſpiritual weapons, doubt not but the Father of all Mercyes, and Mercy it ſelf, will gratiouſly receive us; having invited all ſo freely to come to Him, that are weary and heavy laden with the unſupportable burden of their ſinnes: and haveing not by his teares only, but by his pretious blood ſo fully ſatiſfied for poor penitent ſinners.

I am not ſorry that I have ſhewed you the way how to be θεομάχοι, and uſe ſuch weapons in your prayers, ſince God Himſelf hath ſhewed us the way, how he may be overcome. And, I hope, you are not ſorry, that I have ſhewed you the way, how to make the night of your Scrutiny (whenſoever you make choice of it) a happy and joyfull night, in the cloſe,

But when you have well paſſed over the time of your Scrutiny (in all the nights after) a ſhort Meditation of the Affinity that is between Sleep and Death, will eaſily produce a Prayer and Reſolution, with an eye to that, before you make to much haſte to lye down, and reſt in your bed, betweèn thoſe ſheets, that may prove your winding ſheets, for ought you know.

A further ſupply for the Evening, you may take out of the pious Biſhops Devotions, which ſhall now follow, that you may ſee, how he uſually prepared himſelf for his quiet ſleep and reſt, after his daily labours. I wiſh, all may uſe them whith his ſpirit: and remember that like the winding up again of the Clock, ſuch is the neceſſary Recollection of our ſelves at night, after the diſturbances and diſcompoſing of our ſelves in the day time, by the ordinary employment, and duties of our Calling, and our occaſional Commerce with other men.

In this task, our beſt method will be

1. Firſt to reflect upon our ſinnes of the day.

2. Then upon the hazard of the night, againſt which we had need to be armed by our prayers.

3. Then upon the bleſſing and praiſing of God, for his former works of mercy and providence; and the confidence which we have in his cuſtody of us this night, and for ever.

In this part I find no papers of the good Biſhop, but only in Greek, which I ſhall re-repreſent in that order.

1 Ὁμολόγησις.
2. Εὐχή.
3. Δοξολογία or, Εὐλογία.

1. Ομολόγησις δειλινή.

Κύριε ὡς ἡμέρας ἐπὶ ταῖς ἡμέραις
Ὅυτω καὶ ἐπὶ ταῖς ἁμαρτίαις ἁμαρτίας προστίθεμεν
Επτάκις ἡμέρας πεσεῖται δίκαιος,
Εγὼ δὲ ὑπὲρ λίαν ἁμαρτωλὸς
Ἑβδομηκοντάκις ἑπτάκις.
Μενοῦνγε. πλὴν ἐπιστρέφω ἐπί Σε, Κύριε,
Ὦ δεσποτὰ φιλάνθρωπε.
Ὁ ἔχων λιβάνωτον χρυσοῦν
Δός μοι τὸ θυμίαμα Σὸν τῇ προσευχῇ ταύτῃ
Ἐις ὀσμὴν εὐωδίας ἐνώπιον τοῦ θρόνου
Καὶ κατευθυνθήτω ἔπαρσις τῶν χειρῶν
Θυσία δειλινή.

Κύριε ὁ παντοκράτωρ
Πάντα τὰ ἔργα ἡμῶν ἐνεργάσω ἐν ἡμῖν,
Ἔαν τι κατορθώσαμεν πρόσδεξαι ἵλεως
Ὦ Κύριε πολυέλεε καὶ πολύσπλαγχνε
Ὅσα δὲ ἐπλημμελήσαμεν σύγνωθι εὐιλάτως.
Ἡ γὰρ διαφθορὰ ἡμῶν ἡμῖν ἐστι παρὰ ἡμῶν.

2. Ἐυχὴ δειλινή.

Ῥυσον με Κύριε ἀπὸ φόβου νυκτερινοῦ,
Απὸ πράγματος ἐν σκότει διαπορευομένου,
Δός μοι ὀρθρίζειν ἐπί Σε,
Καί ἐπὶ τὴν ἔπαινον καὶ τὴν θεραπείαν σου.
Φύλαξον τὴν κοίμησιν καὶ τὴν ἔγερσίν μου
Απὸ τοῦ νῦν ἕως τοῦ αἰῶνος.

Ανακάλυψόν μοι τὴν νοῦν ἐπὶ μελέτη νυκτερινῇ

Ὥστε

Ὥςε μνημονεύειν Σȣ ἐπὶ τῆς ςρώμνης,
Τῆς νυκτὸς, μετὰ τῆς καρδίας μȣ ἀδολέσχειν
Καὶ { σκάλλειν / ταρεῖν } τὸ πνεῦμά μȣ
Ἐι δὲ μὴ τȣτο.
(Ὀυ γὰρ ἄξιος
Ὀυκ ἄξιός εἰμι Κύριε)
Αλλάγε.
Ὦ δεσποτὰ φιλάνθρωπε
Γένοντό μοι ὕπνος, ὡς τȣ πονεῖν
Ὅυτω καὶ τȣ ἀμφιτεῖν ἀναπνεὴ.
Ναὶ ὦ Κύριε, δυσωπῶ Σε, ἐπίβλεψον ἐπ' ἐμὲ,
Καὶ πᾶν γεῶδες καὶ κακὸν φρόνημα
Ἐν ἐμοὶ κοίμισον.

Τῶν ἀοράτων ἐχθρῶν καὶ τὸ ἄϋπνον ἐπίςασαι, Κε,
Τῆς ἀθλίας Σαρκός μȣ τὸ ἄτονον,
Ἔγνως ὁ πλάσας με
Σκεπασάτω με πτέρυξ τῆς ἀγαθοσύνης Σȣ,
Φώτισον τȣὺ ὀφθαλμȣ́ς μȣ
Μήποτε ὑπνώσω εἰς θάνατον.

Amongst these preparations for night, the very thoughts of the affinity betwixt Sleep and Death, or the Bed and the Grave, produced these following Ejaculations and Prayers, against the sudden and violent approach of Death.

Δός μοι, Κύριε, ἐυζωίαν, ἐυθανασίαν, καὶ ἀθανασίαν,
Ὀυ γὰρ οἶδα, ὀυκ οἶδα, Κύριε, πῶς ταχινή ἐςιν
Ἡ ἀπόθεσις τȣ σκηνώματός μȣ.

Ἐν

Ἐν ᾗ δός μοι, Κύριε, χριστιανὰ τὰ τέλη τῆς ζωῆς,
Ἀναμάρτητα, ἀνεπαίσχυντα, κἂν σοι δοκῇ, ἀνώδυνα,
Καὶ καλὴν ἀπολογίαν
Παρὰ τοῦ φρικτοῦ καὶ φοβεροῦ βήματος Ιησοῦ Χριστοῦ
Ἵνα ἀκούσωμαι τῆς ἡδίστης φωνῆς
Δεῦτε εὐλογημένοι ———
Καὶ εἰσελεύσωμαι εἰς τὴν χάραν σου,
Καὶ ἀπολαύσωμαι τῆς ὁράσεως
Τοῦ ἐν τοῖς οὐρανοῖς Πατρὸς ἡμῶν.

Such true Devotions and Prayers are the ſureſt meanes to procure a Guard of bleſſed Angels againſt the greateſt dangers of the darkeſt times. Surer then *Salomons* valiant men that walked about his Bed every one with his Sword upon his Thigh, becauſe of the perils of the night. Therefore the pious Biſhop thought of no confidence, and no repoſe like that of the Royal Prophet. κοιμήσω καὶ ὑπνώσω Σὺ γὰρ, Κύριε, ἀντιλήπτωρ μου, δόξα μου, καὶ ὕψων τὴν κεφαλήν μου.

In this confidence he might well conclude his Prayers thus.

Παράσχου μοὶ, Κύριε, ὕπνον εἰς ἀνάπαυσιν ἀσθενείας
Καὶ εἰς ἄνεσιν τῶν κόπων
Τῆς δὲ πολυμόχθου σαρκός.
Εἰς χεῖρας σου, Κύριε, ἐμαυτὸν παρακατατίθημι
Καὶ τὰ ἐμὰ πάντα
Διαφύλαξόν με, Κύριε, ὁ φύλαξ τοῦ Ισραὴλ
Ὁ οὐθ' ὑπνώσας οὔτε νυστάξας πώποτε.

3. Ἐυλογία, ἐυχαριστία ἢ δοξολογία δειλινή.

Ἐυλογητὸς εἶ Κύριε, ὁ Θεὸς τῶν πατέρων ἡμῶν
Ὁ κτίσας ἀμοιβὰς ἡμέρων καὶ νυκτῶν,
Ὁ ῥύσας ἡμᾶς ἀπὸ κακίας τῆς ἡμέρας ταύτης,
Ὁ χορηγῶν ἡμῖν ἀφορμὰς ὑμνῶν δειλινῶν,
Καὶ τὸ ἀφόβοις ἐπ' ἐλπίδι διανυκτερεύειν.
Σὺ γὰρ φωτισμὸς ἡμῶν, σωτὴρ, καὶ ὑπερασπιστὴς
Τῆς ζωῆς ἡμῶν ἀπό τινος δειλιάσομεν;
Δόξα σοι, Κύριε, Δόξα σοι
Διὰ πάσας σου ἐνθέους τελειότητας,
Διὰ τὴν ἀνεάφραστον, καὶ ἀνείκαστον,
Ἀγαθοσύνην, καὶ ἔλεος σου
Εἰς ἁμαρτωλοὺς καὶ ἀναξίους,
Καὶ εἰς ἐμὲ
ἁμαρτωλῶν πάντων ἀναξιότατον.

We are now coming to the incomparable Biſhop's laſt Hymn, and ſweeteſt Anthemn in which he was wont to ſhut up and conclude the Devotions of the whole day.

Hark, Hark! ſtand a little and liſten, and admire, for it is a full Anthemn, and all his beſt faculties of body and ſoul make up a Conſort in the delivery of it, with all his skill and ſtrength. Obſerve the Deepneſs of the Baſe, and the Height of the Trebles; I mean, the Lo v Deſcent of his Reverence and Humility, with the High Strain of his Joyes and Thankfulneſs, while he Sings a *Requiem* to his body and ſoul, in a full expreſſion of his ſervice, and the

the glory which he heartily aſcribes unto his God.

Ναὶ ὦ Κύριε,
Δόξα καὶ ἔπαινος, καὶ εὐλογία,
Καὶ εὐχαριστία ταῖς φωναῖς,
Καὶ συμφωνίᾳ φωνῶν,
Αγγέλων τε καὶ ἀνθρώπων
Πάντων τε ἐν οὐρανοῖς ἁγίων σου
Πάσης τῆς καὶ ἐπὶ γῆς κτίσεως σου,
Καὶ ὑπὸ τοὺς πόδας αὐτῶν
Ἐμοῦ τοῦ ἁμαρτωλοῦ
Ἀναξίου καὶ ταλαιπωροῦ
Εἰς τοὺς αἰῶνας τῶν αἰώνων.

Is not this rare Muſick? Is it not farr above the ſtrange imaginary Muſick of the Spheres? Doth it not exceed the natural Conſort of the pretty chirping Birds, that ſeem all to joyn together, in a kind of Mattens, and Evenſong to the Honour, and Glory of the All-creatour, that opens his liberall Hands, every day, to fill all things living with plenty. Nay, doth it not emulate our Church Muſick (the cheifeſt Muſick in the world) and the beſt kind of that Muſick, when the skillfull Artiſts joyn the ſweeteſt Voices, with the variety of ſweet Inſtruments?

Why ſhall we not then think, this Muſical cloſe of all his other Devotions to be his Introduction to conduct him and wellcome him to the Heavenly Quire above, to be made acquainted

acquainted with their *Halelujah*'s, and *Trisagium*'s, and *Doxologies*, and other wayes of Divine rapture, which cannor be learned, or practiſed, but in that place, whereof the Holy Land was but a Figure (For how can we learn, or ſing the Lords ſong in a ſtrange Land?

After this Anthem, I can furniſh you with no more out of the holy Biſhop's papers; God be thanked for theſe, which I have received from ſeveral hands, and laid together, to be ready for your uſe, in your private Cloſets, where ſomwhat would be done, beſides that which others ſee you doe, in God's Houſe.

But if you know not how to uſe them, yet may you, perhaps, be willing (after your Scrutiny or Inquiſition) to go on with, theſe ſhort Meditations and Prayers, and Thankſgivings that follow here, contracted into a narrow roome, for your accommodation.

Meditations,

Meditations, Prayers. and praiſes of God, which may be uſed (after the Scrutiny) before you goe to Bed.

Pſalm. 139.

verſ. 1. O Lord thou haſt ſearched me out, and known me, Thou knoweſt my down-ſitting, and mine up-riſing. Thou underſtandeſt my thoughts long before.

2. Thou art about my Path, and about my Bed: and ſpieſt all my waies.

3. For loe there is not a word in my tongue, but thou, Lord, knoweſt them altogether.

4. For thou haſt faſhioned me behind, and before, and laid thine hand upon me.

5 Such knowledge is too wonderful, and excellent, for me: I cannot attain unto it.

6. Whither ſhall I goe then from thy Spirit: or whither then ſhall I goe from thy preſence?

7. If I climb up into Heaven, Thou art there: if I goe down to Hell, thou art there alſo.

8. If I take the wings of the Morning, and remain in the uttermoſt parts of the Sea.

9. Even there alſo ſhall thy hand Lead me: and thy right ſhall hold me.

10. If I ſay, Peradventure the darkneſs ſhall cover me: Then ſhall my night be turned to day.

11.

11. Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: The darkneſs and light to Thee are both alike,

12. For my Reins are thine: Thou haſt covered me in my Mothers Womb.

13. I will give thanks unto Thee, for I am fearfully, and wonderfully made: Marvelous are Thy works, and that my ſoul knoweth right well.

14. My Bones are not hid from Thee: though I be made ſecretly beneath in the Earth.

15. Thine Eyes did ſee my ſubſtance, yet being unperfect: And in thy Book were all my Members written.

16. Which, day after day, were faſhioned: When as yet there was none of them.

17. How dear are thy Counſels unto me, O God, O how great is the ſumme of them?

18. If I tell them, they are more in number then the ſand of the Sea: When I wake up, I am preſent with Thee.

So ſaid the holy Prophet, one of the cheifeſt Seers of Iſrael. What ſhall we ſay, that have had no ſuch Heavenly Viſions, and clear illuminations as he had; nor will have Tongues ſo like the Pen of a ready writer, as his was; we can diſcover but little of the wonders of our Creation, How then ſhall we be able to conceive, and expreſs how wonderfully we are redeemed with a Coſtly and Mighty Salvation, and Miraculouſly preſerved in Sad, and Perilous times, unto this day.

Yet

Yet let us endeavour, at leaſt, to praiſe the Lord, and rouſe up our ſoules to it, as he did.

Praiſe the Lord O my ſoul, and all that is within me praiſe his holy name.

Praiſe the Lord O my ſoul, and forget not all his Benefits.

Who pardoneth all thy ſinnes (thy great ſinnes) and healeth all thine infirmities (thy manifold infirmities)

Who crowneth thee every day with mercy, and Loving kindneſs.

Who ſhadoves thee from the dangers of every night. Who renewes thy ſtrength every morning, like that of the Eagle: that thou maieſt chearfully go through the works of thy Calling.

In this manner, and for ever praiſe the Lord, O my ſoul.

And O that all others would joyn with me, to magnifie the Lord together, as it was that holy Prophets earneſt wiſh.

O that we might all praiſe Him,
In the Angels and Churches Hymne.

O that we might with Angels, and Arch-Angels, and all the Company of Heaven laud and magnifie Thy Holy Name O Bleſſed Lord. Evermore Honouring and Praiſing Thee. Evermore Worſhiping and Glorifiing Thy Bleſſed Name, For all Thy great Mercies, rejoycing in Thee, and ſaying,

Holy,

Holy, Holy, Holy, Lord God of Hosts, which was, and which is, and which is to come, Heaven and Earth are full of Thy Glory. Glory be to Thee O Lord most High.

And let all in Heaven and Earth say, *Amen, Amen. Halelujah.*

After

After the Hymn, if you are not inclinable to ſleep, then (that the better uſe may be made of your laſt Prayers and Meditations, concerning the wonders of our Creation, Preſervation, and Divine Omni-preſent Aſſiſtance) I will furniſh you with a ſhort Paraphraſtical Expoſition of thoſe Verſes of the 139 *Pſalm*, which I commended to you before, as fit for the time.

A Paraphraſtical Expoſition of ſome Verſes in the 139 *Pſalme.*

1. O Lord, thou knoweſt me as well, as if thou had'ſt made a narrow ſearch and ſtrict examination of all my inward parts, Thou art privy to my times of Reſt and Retirement, and (after them) thou ſeeſt, how I fit my ſelf for employment, and how I demean my ſelf in it; Thou obſerveſt my intimate and familiar thoughts, and inclinations and intentions, long before they are actually mine.

2. Thou art no ſtranger to my labour in the day, or my repoſe, ſleep, and dreames, in the night; Thou art throughly acquainted will all my recreations, and all my beſt, and worſt actions, and all my faillures, or more perfect proceedings in the whole courſe of my life.

3. There is not a word at my tongues end but thou can'ſt diſcern it wholely, and infal-

libly, before it come out ; Thou haſt no need that I ſhould expreſs it unto Thee, for Thou, Lord, knoweſt it better then I doe ; And as well do'ſt Thou know, and obſerve what care I uſe, not only in the governing of my thoughts and deeds, but alſo in the bridleing and regulating of my Tongue, which I keep not in with good heed, beſides, the hedge of my Teeth (which is my Monitor to warn me of it) all my Religion will prove vain, and of no eſteem, in thy pure eyes, who art the great Judge, and rewarder of all.

4. Thou do'ſt compaſs me as cloſe on every ſide (as a City is beſet in the ſtraiteſt ſiege) I can ſtirre as little from thy Preſence, as if thou had'ſt laid thy hands upon me to hold me faſt.

5. This Thy knowledge of me, and of all my thoughts, words, and deedes, is ſo high above my capacity: that I can neither comprehend it nor hinder it, nor be concealed from it.

6. For whether can I goe to hide my ſelf from thy knowledge of me ; How can I be ſecured from thy dreadfull omnipreſence (that frights thine enemies) or deprived of thy comfortable omnipreſence (which is the unſpeakable defence of thy ſervants)

7. 8. If I could mount my ſelf as high as Heaven, or couch my ſelf as low as Hell, If I were as nimble and ſwift, as Light it ſelf (which is like the wings of the morning) and could be conveyed in a moment from Eaſt to

West, and disposed of in the most remotest parts of the Sea

9. Even there must I expect to be led by Thy hand, and no other, but Thy gratious conduct could be my guide.

10. If I should think to hide my self in some dark corner, the darkest night would not therein differ from the clearest day.

11. For to Thee (the glorious Fountain of Light) the day and night (the clearest, and the darkest places) are all one.

12. And the abstrusest, and most secret parts about me (my very Reines, the seat of Affections, and Original Inclinations to sinne) lie all open, and naked to thy view, who did'st cover me with flesh, and compact me with bones, and sinewes, in a secret place, in my Mothers womb:

13. So that if there were no other cause, yet for my very Creation alone, I am bound, with all thankfulness to admire, and blesse, and praise thy holy Name. My soul cannot but be affected, with that strange, and curious workmanship, even to astonishment and amazement.

14. For there is not so much as the least bone, or member of my body, but takes along with it, an apparent stamp, and impression of thy divine Power and Wisdom, while my body it self (to say nothing of the rare faculties of the soul) was so cunningly, and secretly wrought and imbroidered with Veines and

Sinewes, Arteries, and other incomparable varieties of neceſſary parts; which as they were firſt framed, and moulded ſecretly in my Mothers womb: ſo are they not now, all of them, expoſed to the view of every eye, but ſhew themſelves only, by the uſe that's made of them.

15. All this frame, and ſubſtance of the body, lay open and naked to thy all-ſeeing eye, while it was yet an imperfect Embryo, under the hand of thy mighty power, and unſearchable wiſdom, that lap'd up all the ſeveral parts, rowling and winding them up together, as orderly, and exactly, to their compleat number, as if they had been all Regiſtered in a Book, with directions how, and in what method, they ſhould be placed.

16. All this ſeemed to be ſo punctually contrived (before they had their right frame and faſhion) that they might be day by day, moulded and ordered, by a ſtrict, and inſenſible way of growing to perfection.

17. O how dear and pretious ſhould all theſe things (that belong to thy Creation, and Providence) be in my ſight, that ſeem (in my poor apprehenſion) as the effect of much thought, advice, and contrivance, in the variety of ſo many ſeveral parts and wayes, that I ſhould be never able to recollect the ſumme of them

18. Should I venter upon it, with my poor Arithmetick, I were as good ſettle my ſelf to number

number the ſand of the Sea ; In various meditation of them, I may lull my ſelf a ſleep, and yet when I awake, return to Thee again, in a freſh way of Rapture and Admiration, of thy wonderful works : And if this were my employment every day, and conſtant entertainment of my thoughts every night : Yet were it too impoſſible for me, in the courſe of my whole life to comprehend.

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